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A TREATISE

OF THE CONSECRATION
OF THE SONNE OF
God to his everlasting
PRIESTHOOD.

AND
THE ACCOMPLISHMENT
of it by his glorious Resurrection
and Ascension.

BEING THE NINTH BOOK
of Commentaries upon the
Apostles CREED.

CONTINUED BY
THOMAS JACKSON Doctor in
Divinity, Chaplaine in ordinary to
his MAJESTY, and President of
C. C. C. in OXFORD.

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TREATISE

OF THE CONSECRATION
OF THE SONNE OF
God to his everlasting
Praise.

AND

THE ACCOMPLISHMENT

OF HIS DIVINE PROMISE



BRINGING THE NEW

OF CONTEMPORARY

APPLIES TO THE

CONTAINED BY

THOMAS JACKSON, Doctor in

Divine, Chaplain in ordinary to

His Majesty King George the Third

OF GREAT BRITAIN

OXFORD

Printed by J. B. Nichols

in the Strand, near St. Dunstons Church

M.DCC.LXXXVIII.

TO
THE ROYALL
Ma^{tie} OF OVR MOST
GRACIOVS AND PI
OVS SOVERAIGNE
CHARLES
KING OF GREAT
BRITAIN, &c.

Most gracious Sovereigne,



*H*E only ends or
scopes at which
my desires, in the
first draught of
this long worke of
comments upō the
Apostles Creed,
did ayme, were first and principally the
glory

glory of God, which is the supreme Cause
 of causes, the maine End of all o-
 ther ends, intended by good men or An-
 gels: The second, subordinate to this, was
 to give satisfaction to my longing de-
 sires, of discharging my duty to the
 Church my Mother, by doing her such
 service as I was able: in setting forth
 the true worship of God, and in main-
 taining the faith professed by her: The
 third, subordinate to the second, but
 principally to the first, was to give an ac-
 count unto my middle age how I had
 spent my youth, and to leave a Constat
 unto my old age (at which by Gods good
 providence, beyond my hope or expecta-
 tion, I am now arrived) that I had not
 altogether spent my best daies in a drow-
 sie sleepe, or which is worse, in making
 dreames, or wandering projects, after
 pleasure,

pleasure, riches, ambitious hopes, or private ends. But being first called unto Your Majesties service, in my declining yeares, I tooke the boldnesse upon me, about some five yeares agoe, in supplement of my meake performances in my Ordinary attendance, to dedicate these three Bookes, concerning the knowledge of Iesu Christ, & of him crucified, unto Your Highnesse, these being, (to mine owne apprehension) the best fruites of my best and flourishing yeares. The matter or subject of them will not (I take it) be denied by any, to be the fittest Theme for the meditations of all good Christians, according to their severall capacities. And no subject under heaven can be either more profitable, or more delightfull, for contemplative or stronger wits to worke upon: unto whom, especially

THE EPISTLE

especially unto such of them, as have better meanes or abilities, then God hitherto hath blessed me withall, I leave to amend or finish what I have long agoe begun, & thus far prosecuted. Full time it is for me, but no time (I hope) as yet overpast to consecrate the rest of my labours, unto death-bed-learning, and devotions, which is the best service that can be expected from me at these yeares, and which the elder I grow, the better able I trust I shall be to performe; as having by long experience found my selfe to bee then the strongest in this kinde of exercise of minde and spirit, when I am in greatest weaknesse of body. Now of these my devotions and daily prayers unto God, a great part must be consecrated to this end, that he would vouchsafe to continue his gracious favours and mercies

DEDICATORY.

*mercies towards your Royall person, and
that the Crownes of these Kingdomes,
whereof you are, next, and immediatly
under him and his Christ, the supream
Lord and governour, may long flourish
upon your own head, & the heads of your
Posteritie; that after this life ended he
may invest you with a Crowne of end-
lesse glory.*

Your Ma^{ties} most

humbly devoted Servant

and Chaplaine

THOMAS JACKSON.

DEDICATORY

mercies for which your Royal person and
 that the Crownes of these Kingdomes
 thereof, your next, and immediately
 under him and his Christ the Supreme
 Lord and Governor, and long flourish
 upon your own head, & the heads of your
 Posterity; that after this life ended he
 may insert you into a Crowne of ever-
 lasting glory.

Your Most Obedient

humbly devoted

and Chaplain

THOMAS JACKSON.



To the Christian Reader.

I was in my thoughts when this Coppy of my meditations upon the consecratiō of the Son of God to his everlasting Priest-hood, was first licensed for the Presse, to have annexed unto it one or two Sermons, or short Treatises of the like argument. But being called from my studies by urgent occasions before the impression of this 9th Book of Commentaries upon the Creed was neare finished, I am constrained to publish it in a lesser volume, then I first intended it, though (I take it) in as many lines, or more words then either of the two former Bookes upon the same argument, to wit, the knowledge of Christ, and of him crucified, doe

¶ ¶

containe

THE EPISTLE

containe. The matter is not great, and so much the lesse, because I have ready (in aduersaries) diuers Sermons, or short Treatises as appendices or appertinences to all these three Books, respectively, & to another intitled Christs answer to Iohns disciples, or an Introduction to the knowledge of Christ &c. to be published as soone as God shall be pleased to grant me ability, and opportunity. Other three Bookes I have in like readinesse for the Presse, to wit, the 10th Book of Commentaries upon the Creede, or a treatise of the naturall mans seruitude to sinne, and of that poore remnant of Free-will which is left in the Sonnes of Adam before they be regenerated in Christ by the spirit, together with directions for the right use or imployment of Free-will, after our Baptisme, for the accomplishment, or rather for performance of the conditions on our parts required, that mortification may be accomplished in us by the spirit of God. The next of the three Bookes promised is the 11th Booke of these Commentaries containing a treatise upon the Articles of Christs coming to judgement, of the Resurrection of the dead, & of the Life everlasting, which is the final sentence which at his coming

TO THE READER.

ming to Iudgement shall passe upon all men, as well upon them which have bin long dead, as those that shall be found alive at his comming. The last Booke of these Comments containes the second part of a treatise heretofore begun, and in part published, concerning the Articles of the holy Catholique Church; of the Communion of Saints, and the Forgivenesse of finnes. What I here promise or may occasion the Readers, especially young Students in divinity, to expect, shall by Gods assistance be shortly or in good time performed, either by my selfe or by my Executors: unto whose disposalls; I am not likely to leave much, scarce anything else besides Books and Papers.

Thine ever in

Christ Iesu

THOMAS JACKSON.

TO THE READER.

Being to Inform the Reader that the
 new edition which have been lately
 printed shall be found also at his counting.
 The first Book of these Comments contains the
 second part of the same heretofore begun, and
 in part, enlarged, concerning the Articles of the
 holy Catholic Church, of the Communion of
 Saints, and the Forgiveness of Sinners. Where I
 have by and by corrected the former, and
 added some Arguments in divinity to perfect the
 first of them, as far as is possible, or in such
 manner as may be thought fit by the
 learned, who are not without assistance, I am not likely to
 leave much space regarding the better, Books
 and Papers.

Thine ever in

1691 8

THOMAS JACKSON.



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ately*

ately

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pag. 307.

40. How

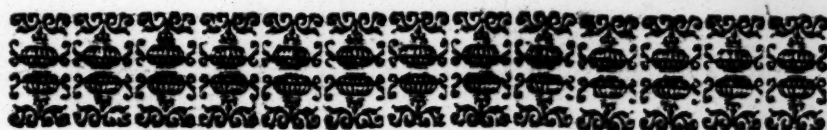
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Errata.

P Ag. 14. Lin. 7. proposition Cor. preposition. p. 19. l. 13. earth
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p. 115. l. 26. sororem c. sororum. p. 341. l. 9. wath, c. wrath.




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A T R E A T I S E
OF THE CONSECRATION
 of the Sonne of God to his ever-
 lasting **P R I E S T H O O D.**

And
THE ACCOMPLISHMENT OF
 it by his Glorious *Resurre-*
ction and Ascension:

I.  **A**NT sometimes of skill, some-
 times of industry, oftentimes of
 both, to sound the mysteries, or dis-
 cuss the generall maxims contain-
 ed in sacred Scriptures aright, hath
 been one speciall occasion, as of breeding, so of nur-
 sing and continuing endlesse quarrels amongst the
 chiefe professors of peace, Students I meane or Gra-
 duates in Theologie. Now for composing the most
 or greatest Controversies which for these late years
 have disturbed the peace of Christs Church militant
 here on earth, no maxime in the whole Book of God,
 which is the only Fundamentall and compleat rule
 of

offaith and manners, is or can be of greater or better use than that of our Apostle, *Heb. 5. 9. And being made perfect he became the Author of everlasting salvation to all that obey him, being called a Priest &c.* The discussion whereof in a fuller measure, and (as I hope) in a more distinct manner, then I have found it discussed by others, is the maine end or scope of these present undertakings. The maxime it selfe though brieft is the true scale or diametrall line or rule, without whose knowledge or distinct survey first taken, neither the full distance or disproportion, nor the parallel approaches, or symmetrall vicinities, which many different opinions yet still in debate respectively hold or beare unto the infallible doctrine of salvation and life, will ever be fully discovered, much lesse clearly determined.

Besides this great and generall use, if we could hit the punctuall meaning of this place, or take a true value of the very first word in this text *τελειωθης*, wee might with more facilitie cleare that obscure and difficult place. *Heb. 11. 40.* and informe our selves, First what better thing it was, which God had provided for the faithfull in later ages, in respect of former; and secondly, what the Apostle there means by *being made perfect*. For in this *being made perfect* consisteth the betterhood of the faithfulls estate in that time, in respect of *Abrahams*, the Patriarchs, and the Prophets.

was made perfect. Their perfection is but an



SECT. I.

Of Consecration, and of the Qualifications of those that were to be consecrated high Priests.

CHAP. I.

Of the true value, or signification of the word ~~transubstantiation~~, or of being made perfect.



Has ever good thing or perfection it was which the Apostles, or Disciples of our Lord did obtaine in this life, over and above all that which the Patriarchs in their Pilgrimages here on earth did attaine unto, this was wholly from the perfection here mentioned in my Text. Neither the Patriarchs nor Apostles were made perfect untill the Some of God

was made perfect. Their best perfection is but an effect, or branch of his perfection, or of his being made perfect. That the Patriarchs and Apostles should be made perfect, is not a thing strange, because they were but men, and therefore subject to many imperfections; but that the Sonne of God who is perfection in himselfe should be made perfect, this may seeme more then strange, a thing impossible; and wee were bound to admit a solecisme in the Apostles expressio, if wee were to weigh it only according to the grammaticall signification of the *Original* *παινοεις*, which word for word is neither more nor lesse then to be made perfect.

2 But many words there are in all the learned tongues, whose prime signification every ordinary Grammar Scholar may know whilst hee reades them onely in Historians or Rhetoricians. And yet the best Grammarian living (so he be no more then a Gramarian) may be altogether ignorant of their true meaning or importance, whilst they are used in legall or solemne Instruments, or as termes of some speciall art or faculty. Every Schooleboy knowes the ordinary signification of *Possum* whilst he reads it in his Grammar rules, or in such Authors as he is acquainted with: and yet his master (how good a Grammarian soever) unless hee bee a Philosopher withall, shall hardly be able to render the true notion or expression of *Potentia* in naturall Philosophy. And a naturall Philosopher may bee sometimes as farre to seek in the use of the same word *Potentia* or *Potestas* in the faculty of the Civill Law. Lastly, he that hath his senses exercised in all these Faculties or Sciences

Sciences mentioned, would be a meer stranger to the notion of the same word in the Mathematicks: as unable to expresse what *Posse* or *Equiposse* imports in the Science of Geometry, as a meer rustick is to understand the terms of Law. Such a word or terme is this first word in my text, *παινωδις*. For it is more then a word of art, *verbum solenne*, used by the LXX. Interpreters to expresse the legall and formall consecration of *Aaron* his sonnes and their successors to their Priestly function. And in this sense it is to be taken in this place, and is so rendred in our former English, [*And being consecrated he was made the Author of salvation.*] And so is the very same word rendred by our later English. *Heb. 7.* and the last. [*The word of the oath which was since the law maketh the Son Priest,*] who is *παινωδις*, consecrated for evermore. The Authours of both Translations, (if so it had pleased them) might have given better content and satisfaction to their readers, if they had constantly so expresseed the same word with it's allies in most places of this Epistle. That in this place the word *παινωδις* imports as much as we have said, that is, the formall and solemne consecration of the Son of God unto his everlasting Priesthood, needes no farther prooffe or declaration, then the matter or subject of his discourse from the 14th v. of the 4th Chap. unto the 11. v. of this 5. Now the onely subject of his discourse aswell in these places now cited, as through the whole 7. Chap. is the Consecration of the Sonne of God to his everlasting Priesthood: and the super-excellency of the Priesthood, aswell as of the Consecration to it, in respect of legall Priesthoods or consecrations.

3. This is the profoundest mystery in Divinity, or rather the main foundation of all Evangelicall mysteries treated off by our Apostle unto the end of this Epistle. But this profound mystery it selfe hath the same hap which other deepe foundations have, that is, to be least seen or sought into by such as are otherwise exact surveyors of superstructures or buildings raised above ground.

The summe of my present search or survey after this great mystery is this, How the everlasting Priesthood of the Sonne of God, and his consecration to it were prefigured, foreshadowed, or foretold either in the law or before the law!

Of the eternity of this our high Priests person, (that is the person of the Sonne of God) *Melchizedech* long before the law, was the most illustrious type or picture. So was his order, or Sacerdotall function, the most exact shadow of the Sonne of Gods everlasting Priesthood.

Of the qualification of the Sonne of God for this everlasting Priesthood, and of the manner of his Consecration to it, *Aaron* and other Legall Priests his lawfull Successors, and the legall rites or manner of their Consecration, were the most lively pictures.

First of the parallel betweene *Aaron* and his Successors lawfully ordained, and the high Priest of our soules, for their qualifications required by the Law of God, and by the Law of nature.

Secondly of the parallel betweene *Melchisedech* and the Sonne of God, as well for their persons, as for sacerdotall functions or exercises of them.

The

The parallel between *Aaron* and other Priests of the Law, and the Sonne of God, for their qualification to their different Priesthoods, is (as was but now intimated) the subject of our Apostles discourse from the beginning of the fifth Chapter unto the tenth verse. Wee are then in the first place to search out the true sense and meaning of our Apostle, by tracing his steps from the first verse unto the ninth verse. Secondly, to shew in what sense the Son of God, by his Consecration became the Author of everlasting salvation, to all that obey him, and to them only. For so our Apostle saith, *being consecrated he became the Author or cause of everlasting salvation to all that obey him.*

CHAP. 2.

Of the Separation of the high Priest from men, and of the compassionate temper which was the speciall Qualification of every high Priest. Heb, 5. v. 2.

Every high Priest is taken from among men, so that every high Priest must be a man so separate or set apart from ordinary men for offering gifts or sacrifices unto God, as that which wee call consecrated, or hallowed ground, is from common soile or places of secular use or commerce. But albe it the Priests of the Law were by Consecration separated from ordinary men: yet could they not be separated from their owne finnes, so long as they carried this body of death about them. *But such an high Priest* (saith our Apostle

Apostle Chap. 7. v. 27. is behev'd *us to have, as is harmelesse, holy, and separated from sinners.* Hee was so separated from sinners, that hee could take no infection from them or their finnes, whilst hee lived and conversed amongst them. Another special Qualification, required in such as were appointed to the legall Priesthood, we have *verse the second of this first Chapter:* And that was, to be able sufficiently to have compassion on them that were ignorant and out of the way; and for this reason, though God be not the Author of sinne in any, yet he made an especiall use of the finnes whereunto legall Priests were subject; to teach them thereby, to be compassionate towards others: more compassionate then they would or could have beene, if they had not beene conscious of their owne infirmities, and grievous offences against God; for which they were to offer sacrifices, as well as for the finnes of the people. And the more deeply they were touched with the conscioussnesse of their owne finnes, or with Gods displeasure which they had incurred by them; the more devoutly they prayed for the people, the more diligent and carefull they were in their office of Attonement for them. Every godly or considerate high Priest did in every respect for the people, as they desired God should doe for them.

2 This *compassionate temper* in every high Priest or chiefe spirituall Governour required by the Law of God, is so agreeable to the common notions of the law of nature, that the consonancy betwixt them did (if not first occasion) yet strengthen the worlds opinion of Peter's supremacy over Christs Catho-
lique

lique Church. A memorable instance to this purpose we have recorded by a late ingenious writer of the life and facts of *Matthias Corvinus* King of *Hungarie*, into whose presence an ambitious School-man had long desir'd to be admitted; who because hee had learned to play fast and loose with *Aquinas* or *Scotus* distinctions, presumed hee was able to dissolve any knot in Divinitie, and desired nothing more then to play his prizes before that witty King: Being after long importunate suite admitted into his presence, the first problem the generous King proposed unto him was this; [Seeing *S. Peter* had thrice denied his Lord and Master, whereas *S. Iohn* who had never offended him, was never tainted with any crime, but continued still the Disciple whom hee loved; What was the reason why our Saviour Christ should make *S. Peter* head of his Church rather then *S. Iohn*]* The Iugler perceiving that he had brought the wrong boxe with him, requested the King not to meddle with Gods secrets, but to propose some other controverted Question to him: upon the issue the King resolved him that this was none of Gods secrets, alleaging the Authoritie of *S. Hierome* as an in-

tatibus; A puero enim ad Regiam dignitatem euectus, pauca è multis didici, & militarem quodammodò literaturam arripui. Sed tamen huius rei declaratio, ut opinor, facile invenitur: Gattus impatiens, sermonem Regium interrompens, inquit, Deponite hanc mentem, quoniam ut dixi nusquam est &c. Si virgo Iohannes & in fide firmus Pontifex fuisset, cum ligandi solvendiq; potestate, nusquam libidinis blanditias viraq; expertus, & qui nullo tumultu à Christo potuit dimoveri, ad sui similitudinem humanum genus confirmare percubisset, & Christi, fidelisq; desertores, libidineq; corruptos summa austeritate depulisset. Non enim ex fragilitate peccantes, sed ex animi nequitia homines putasset, qui fletibus dolorem fingerent. Summa igitur ratione factum est ut Petrus Iohanni in Pontificatu preferretur; quod tu Iohannes Gatte inter illa dei iudicia inscrutabilia connumerabas Galeorus Marius de dictis & factis Matthie inter alios scriptor rerum Hungaricarum elegans. Cap. 30. pag. 386. &c.

* Tunc Gattus iratus inquit, nolite mihi presumere modum theologie, quem teneo: Nemo enim est tam temerarius, qui in Theologicis se mecum conferre auderet. Nam nihil in hac Divina scientia mihi est (ut puro) incognitum. Omnes enim Bibliothecas percurri, & nunquam huius dubitationis occurrat declaratio. Tunc Rex Matthias ait ad Gattum: Non multos in Theologia libros legi nec etiam in aliis facultatibus.

B

* τὸν μὲν
 φῆσιν, ὁ Εὐ-
 λογίου πᾶ-
 νώτερον καλ-
 λει, ἢ ἀλλ-
 ῶτερον λέ-
 γου. and hee
 gives a good
 reason for this
 sentence in the
 words follow-
 ing. *Est enim
 Petro dictum
 est, verumta-
 men in perso-
 na Coryphaei
 & ceteris a-
 postolis talis
 potestas data.
 Quandoqui-
 dem & se-
 quentibus il-
 los sacerdoti-
 bus eandem
 datam esse
 solvendi li-
 gandiq; pote-
 statem credi-
 mus Photius
 ex 2. lib. bib-
 liotheca. Co-
 lumb. 1599.*

Of this point
 see more at
 large in the 3
 book of these
 commentaries
 upon the
 creed Sect. 2.
 cap. 6.

troductiō to his owne collections, and this reason withall, That if our Saviour had made *S. Iohn* head of the Church, hee would have beene more severe and rigorous then those, or other corrupt times would suffer; as being not conscious to himself of any grosse enormitie. The same reason had been avouched long before by *Eulogius*, but censur'd by * *Photius* as relishing more of plausible fancy, then of sound judgment. Yet in this fancy there was a spice of truth and reason; * for *S. Peter* became more powerfull in preaching the Gospell to his Bretheren the Iewes, then any of Christs other Apostles, because he sympathized better with them, and was (no question) more compassionate and kinde unto them, then any of the other Apostles were or could have been.

3 But in offering gifts and sacrifices out of true compassion towards his people, in making Intercession and Attonement for them, our high Priest did and doth farre exceed all legall Priests, all other inferior spirituall Governours. *In all things* (saith our Apostle) *it became him to be made like unto his Brethren, that hee might be a mercifull and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of his people. For in that he suffered and was tempted, hee is able to succour them that are tempted. Heb. 2. 17.* All his sufferings and temptations were requisite for his Qualification to his Priestly function, which was to be mercifull and compassionate towards sinners: more compassionate towards all sorts of sinners, then any one sinner could be either towards himselfe or others. Because he had more full and deeper experience of the

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the wages due to sinne, than any sinners in this life can have. Hence saith our Apostle in the words immediately preceding to these now in handling, *Though he were the Sonne yet learned he obedience by the things which he suffered.* As he was the Sonne of God he knew all things, could learne nothing; yet as the sonne of man, as man design'd for our high Priest, he had a sensible experience of the paines and punishments due to sinne, and of the unknowne terrours of the second death, which as he was God hee could not have, and which as man, unlesse hee had beene the Sonne of God withall, he could not have borne. The obedience which he learned by suffering (as was observed before) was passive not active. And his unspeakable patience (even while hee suffered these grievous and unknowne paines and terrours) is mentioned by our Apostle as a part of his Qualification. v. 7. *In the daies of his flesh he offered up prayers and supplications by strong cryes and teares unto him that was able to save him from death* ἡ οὐρανὸς αὐτὸν οὐκ ἔδωκεν.

CHAP. 3.

What were those strong cryes which the Sonne of God did utter in the dayes of his flesh, how farre his prayers were heard, and from what death and danger he was delivered. Heb. 5. v. 7.

M Aldonate with some other good Interpreters referre these strong cryes or loud exclamations unto that strong cry upon the crosse, *my God my God why hast thou forsaken me?* But thus they teach (with due respect unto
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their worth and learning I speake it,) very impertinently and inconsiderately. For first, that ejaculation of our Saviour upon the Crosse, though uttered with a loud voice or cry, beares rather the character of a complaint or expostulation, then of a humble Prayer or supplication, (if we take it in the literall sense) as if it had been extorted from the extremitie of paine which he then suffered. The truth is, it was neither a Praier nor complaint, but *merateffera*, a signall or watch-word to his Auditours or Spectatours to rally their tumultuous disordered thoughts. And if they had taken their former indignities done unto him on the Crosse, and his admirable patience in suffering them without murmure or complaint, into serious consideration, they might have discerned that this was the man or promised Messias, whose sufferings the Psalmist did describe, and by his owne sufferings in part represent. For our Saviour uttered not these words of the 22 *Psalme* untill all the other passages in the same *Psalme* were ocularly exemplified and fulfilled in him.

2 Secondly, we never read, nor have we any occasion to suspect, but reasons pregnant to deny that our Saviour did ever deprecate the death of the Crosse; or could be daunted with any indignities which the Iews could doe unto him, either by word or fact: either by themselves or their Associates. And for this reason (as hath been observed before,) when *Peter* had advised him to be good to himselfe, not to expose his person to the malice of the Iewes, hee was dismissed with this severe check, *Get thee behind me Satan, for thou art an offence unto me &c.* Now *Pe-
ter*

In the 8 book
of these Com-
ments. Cap.
12. par. 3.

ter had been the more provident of the two, if his Master had uttered the former words either by way of Prayer or complaint. Again if our Saviour had beene at any time daunted with the death of the Crosse, or had prayed for deliverance from this death, or any paines that did accompany it, his prayers or supplications had not beene heard by him, who was able to save him from death; seeing from this death, he did not save him, but suffered or rather required him to tast of it to the full for all men. But it is evident that these *strong cryes and exclamations uttered with teares mentioned by our Apostle Chap. 5. 7.* were heard to the full. For so it is said, *He was heard in that which he feared.* So both our English translations read it: The later with this variation in the margine, *Hee was heard for his pietie.* Neither expression is altogether untrue; yet neither of them full; or both put together not much *ad appositū*, little pertinent to our Apostles intent or meaning. How then are they to be amended? By a more full explication of the severall acceptions of the words in the originall.

3 This latter word *ἐκ δόξου*, rendred by *feare*, or *piety*, imports in its prime or proper signification as much as a wary or cautelous feare. And (if good Interpreters doe not faile us,) it is alway taken in the better sense, that is (as we say) for a *filiall* or *pious*, not for a *base* or *servile feare*. Whence seeing he only is pious or godly, who is wary or circumspect not to offend God, nor to wound his owne conscience, the same word in the secondary or consequentiall sense doth signifie piety, or godlinesse. But whe-

ther in one or both of these two compatible senses we take this word in this place, the construction which either the vulgar Latine or our English makes of the whole originall clause *ἰσακουθεὶς ἀπὸ τῆς ὑλαβείας* *ex auditu est ob reverentiam*, hee was heard in that he feared, or for his piety or reverence, will be very harsh. For the Greeke proposition *ἀπὸ* cannot by analogy either to the Greeke or Hebrew be rendred by the Latine *ob* or *propter*; or as our English doth *in* or *for*; or *in that he feared* or *for his pietie*, or reverent feare. We are therefore to consider a twofold Hebraisme in this passage. The one in the word *ὑλαβείας*; the other in the word *ἰσακουθεὶς*. It is a generall rule in the Hebrew Dialect, that not only Participles but Noun Substantives, or *abstract forms* are as well passive as active. According to this analogy unto the Hebrew, the word *Hope* as well in the Greek as in the Latine, and many other like, are sometimes to be construed actively, sometimes passively. *Spes quâ speramus & spes qua speratur*. And so likewise *promissio qua Deus promittit & promissio qua promittitur*. This is the promise which he hath promised, even eternall life. And so is the word, feare, whether wee take it in the worse or better sense, as for a naturall or servile fear, or for a pious and religious fear, there is *timor quo timemus* a feare by which we seeke to eschew evill, and *timor qui timetur* which is no other then the evill feared. Now the word *ὑλαβείας* must in this place of necessitie be taken in the passive signification, not in the active, that is, for the evil which our Saviour so much or so piously feared. Again in as much as God alwaies delivered them from danger
or

or dread, whose prayers he heares, hence it is that to be *exauditus*, truly heard of God in prayers and supplications, is as much as to be delivered from the dread or danger which we pray against. So that *εσοικουδεις ἀπὸ τῆς ἐνλαβείας* is in true English all one, as if he had said, And he was delivered from that which he so *piously or mightily feared*.

4 The Apostles words containe a full expression of the Psalmists speech, or rather a record of the fulfilling of his prophecy. *Psalm. 22. 21. Save me from the Lyons mouth, for thou hast heard, that is, thou hast delivered me from the hornes of the Unicorn.* God had delivered his Sonne (whose part in all his sufferings this Psalmist did respectively act, or represent) from the first temptation in the wilderness; and now he prayes he would deliver him from this farre greater temptation in the Garden, (when the whole host of darknesse had environ'd him) with strong cryes and teares, *Father if it be possible let this Cup passe from me!* And so *S. Luke* instructs us, He was heard and delivered from that houre of temptation which hee did so much dread. For in the second pang of that bitter agony an Angell was sent to comfort him, and within the space of an ordinary houre this Cup which was ten thousand times more bitter then the death of the Crosse, or any paines which he suffered upon it, was utterly removed from him. And after this houre was ended wee doe not read, nor is there any circumstance in holy writ to enduce so much as a conjecture that he stood in fear of any evill that could befall him by the Jewes or Roman Souldiers, *but most patiently* (as our Apostle

He speaks) *endured the Crosse and despised the shame.* Of what kind soever the paines which hee suffered in the Garden were (a point in the former Book discussed at large) the suffering of them was neither necessary, or requisite, for making satisfaction to God the Father for the finnes of the world. For such satisfaction was abundantly made by the meere death of the Crosse. Yet were these his unknowne, or unexperienced sufferings in the Garden, either necessary, or most expedient for his Qualification and Consecration to his everlasting Priesthood, that he might be a mercifull and faithfull high Priest able to compassionate and succour all such as are in any kind tempted. Briefly, seeing one speciall part of his Priesthood is to make intercession and supplication for us in all our distresses, it was in the wisdom of God expedient that he should haue just occasion to offer up prayers and supplications with strong cryes for himselfe. And in as much as these his supplications were heard of his Father, we have assurance that he will not cease to make intercession for us, untill God grant us deliverance from temptations, so we pray unto him in such feare and reverence as he in his agony did unto his Father. He will in this case doe for us as he desired his Father to doe for him.

5 It seemeth the Consecration of legall high Priests, so long as they accurately observed the rites and manner prescribed by *Moses*, did one way or other cost them so deare that no man which duly weighed the charge laid upon them would be very ambitious of the office. Hence saith our Apostle, *Heb.*

Heb. 5. 4. No man taketh this honour unto himselfe but he that is called of God as Aaron was : So likewise Christ tooke not to himselfe this honour to be made an high Priest, but he that said unto him, *Thou art my sonne, this day have I begotten thee*, put this charge or honour upon him; against his will questionlesse, as man, albeit hee most obediently submitted himselfe to his Fathers will, because hee had taken the forme of a Servant upon him. His Consecration we may safely avouch cost him dearer then the Consecration of all the legall Priests that had been before him; or of all the Christian Bishops, or Prelates which have lived since did or doth them, whether severally or joyntly. Never did any man utter those words so truly and sincerely, *Episcopari nolo*, as hee did, or pray so earnestly, that the charge of his Consecration might be mitigated whilst hee was in his agony. But how deare soever his Consecration cost him, the costs and charges of it though altogether unknown to us, were recompenced by the purchase which he gained by it : For, as it followeth, being thus consecrated, he became the Author of everlasting salvation to all that obey him, and their salvation was and is as pleasant to him; as his sufferings whereby he was consecrated, were for the present distastfull.

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CHAP. 4.

The Consecration of the Sonne of God was not finisht immediately after his Agony in the Garden, nor was he then or at the time of his sufferings upon the Crosse, an actual, or compleat high Priest after the Order of Melchisedech.

BUt was his Consecration finished immediately after hee had beene anointed with his owne blood in the Garden, or as soone as his prayers and supplications which hee offered up with strong cryes and teares were heard? No; whatsoever else was required for his Qualification, there could be no true and perfect Consecration to his Priesthood without a Sacrifice, without a bloody Sacrifice. This was one principall part of *Aarons* Consecration to his legall Priesthood, and so of his Successors. But here the Iew, who is for the most part lesse learned then perverse, and captious, will in this particular shrewdly object, if not thus insult over the negligence of many Christian teachers: When your crucified God was convented by the high Priests and Elders, when he was arraign'd before *Pontius Pilate*, when he was sentenced to the death of the Crosse, tell us plainly whether in any of these points of time mentioned, he were truly a Priest, or no Priest? If no Priest at all, what had hee to doe to offer any Sacrifice, especially a bloody one? For this was a service so peculiar to the legall Priests which were the

the sonnes of *Aaron*, that it was sacriledge for the sonnes of *David*, For the greatest Kings of Iudah to attempt it. If you will say then he was a Priest, you must acknowledge him either to have beene a Priest after the order of *Melchisedech*, or after the order of *Aaron*: If you say hee was a Priest after the order of *Aaron*, you plainly contradict this Apostle whom you acknowledge to be the great Teacher of you Gentiles; for he saith *Chap. 7. v. 14.* of this Epistle, *It is evident that our Lord sprang out of Iudah, concerning which Tribe Moses spake nothing concerning the Priesthood.* And againe *Chap. 8. v. 4.* hee saith, *Hee were not a Priest if hee were earth, seeing there are Priests which according to the Law offer gifts.* Now if he could be no Priest were he now on earth, then certainly he could be no Priest after the order of *Aaron*, nor did he offer any legall, or bloody sacrifice whilst he lived (as sometimes he did) here on earth.

2 Was he then whilst hee lived here on earth, a Priest after the order of *Melchisedech*, and by this title authorized to offer sacrifice? This I presume you dare not avouch. For *Melchisedech* was a Priest according to *endlesse life*; his Priesthood was an immortall everlasting Priesthood. Now although every man be not an high Priest, yet every high Priest must be a man, and a man taken from amongst ordinary men, to offer gifts and sacrifices for sinne. The Priesthood is an accident; the humanitie or manhood is the subject or substance which supports it. Dare you then say that a mortall man whilst he was such, could possibly be an everlasting Priest, or a

Priest according to an endlesse life, when he was to dye a miserable and ignominious death the very same day? *Durum esset hoc affirmare!* This indeed is a hard saying, a point of Doctrine whose intimation did cause the Iews, such as were in part our Saviours Disciples, or very inclinable to his service, to question the truth of his calling and of his sayings, *Iohn 12.v.32. &c. And I, if I were lift up from the earth will draw all men unto me.* Now this he said (saith *S. Iohn*) signifying what death he should dye, to wit, the death of the Crosse. And so his Auditors conceived his meaning; and for this reason the people answered him, *We have heard out of the Law, that the Christ abideth for ever, and how sayest thou the sonne of man must be lift up? Who is that son of man? v.34.* This people at that time had a cleare prenotion¹, or received opinion that their promised Messias, or the Christ should be a Priest after the order of *Melchisedech*, that is, a Priest to endure for ever; for the Lord had confirmed thus much by oath. *Psalme 110.* And out of this common prenotion, whether first conceived out of that place of *David*, *The Lord hath sworne and will not repent, thou art a Priest for ever after the order of Melchisedech*; or from some other Scripture, the people in the fore-cited place, questioned whether it were possible hee should be the Christ, seeing by his owne confession he was shortly after to dye the death of the Crosse.

3 These objections I confesse could hardly be answered, if wee should grant what many moderne Divines out of in cogitancy have taught, or taken upon trust without further examination, to wit, that the

the eternall Sonne of God our Lord and Saviour was an high Priest from eternitie, or an high Priest from his birth as man, or from his Baptisme when hee was anointed by the holy Ghost unto his Prophetickall function, or whilst he was upon the Crosse. But not granting this, (as wee have no reason to admit any branch of it,) the answer to the former objection is clear and easie: Betwixt a Priest compleat, or actually consecrated, and no Priest at all, *datum medium participationis*; there is a meane, or third estate or condition, to wit, a Priest in *fi-*, *re*, though not in *facto*, or a Priest *inter consecrandum*, that is, in the *interims* of his Consecration, before hee be actually and compleatly consecrated. Such a man, or rather such a Priest was Aaron during the first sixe or seven dayes of his Consecration, yet dare no Tew avouch that after the first or second day of his separation from common men, he was no more then an ordinary man, no Priest at all; nor that on the seaventh day he was a Priest actually consecrated, but as yet in his Consecration. He was not till the eight day qualified to offer up Sacrifices unto God, but had peculiar Sacrifices offered for his Consecration by *Moses*.

4 Briefly then, the Sacrifice of the Sonne of God upon the Crosse, whether we consider it as offered by himselfe, or by his Father, (as it is sometimes said in Scripture to be offered by both,) was the absolute accomplishment of all legall Sacrifices or services Aaronicall. And yet but an intermediate (though an especiall) part of his Consecration to the Priesthood after the order of *Melchisedech*, not

the *ultimum esse* or accomplishment of it. It was not terminated till the day of his Resurrection from the dead. But of this argument more at large *Seet. 5.* in the Article of the Resurrection of the Son of God. That this eternall Son of God was not actually consecrated or made an high Priest, untill his Resurrection from the dead, our Apostle in the fift verse of this Chapter before cited to another purpose, fully instructs us. Christ tooke not to himselfe this honour to be made the high Priest, but hee that said unto him, *Thou art my Sonne, this day have I begotten thee*, put it upon him. And this day, or this *Ege ha-diè genuite* (as this our Apostle elsewhere instructs us) referres unto the day of his Resurrection or begetting from the dead. After which day death hath no more dominion over him, but Hee such an absolute power over death and the powers of darknesse, that neither can annoy, or assault him. And from this day, and not before doth his endlesse everlasting Priesthood *commence*. And being thus actually consecrated by his Resurrection from the dead, that is, made both Lord and Christ, hee is become the Author of everlasting salvation, which was the second Point.

CHAP.

CHAP. 5.

That the Sonne of God by his Consecration being once accomplished, became the Author and Fountaine of everlasting salvation to all such and only such as obey him. In what sense he is said to have dyed for all men, or to be the redeemer of all mankind.

Hee became Author of Salvation to all that obey him.

THe signification of the single termes in this proposition is so plaine that it needs no paraphrase or explication, and the connexion of them so firme as requires no distinction. All the difficultie is about the limitation of the entire proposition it selfe, as whether he be the Author or cause of everlasting salvation only to them which obey him, or unto all, to the end that they may obey him: or whether this proposition be equivalent, and but equivalent unto this proposition [*whoever beleeveth in him shall be saved,*] or a restraint of it! Surely if in all these places of the old and new Testament wherein salvation is ascribed to faith, or unto faith alone, the Apostles or Prophets had substituted obedience instead of faith, there could have been no dangerous misnomure, for as the faith is, such is the obedience, and *è contra*. Both termes equally imply two (the same) things necessary to salvation: First a submission of our wills to Gods will, or a readinesse to doe his will revealed. Secondly,

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condly, when wee have done as well as wee can, to deny our selves and renounce all confidence in our best workes, whether of faith or obedience. But however the termes be fully equivalent, yet the word *obedience* better befits this place then if he had said, *He became the Author of everlasting salvation to all that beleve in him*, because *obedience* is the very formall effect of true faith or belefe, as they are set upo this particular truth or mystery here taught by our Apostle; the ~~consequence~~ *impression*, or the ingrossment of the patterns here commended to our imitation. For if we syncerely and stedfastly believe that the Sonne of God became obedient to his Father even unto the death of the Crosse, that for our sakes he was consecrated through grievous afflictions, through unknowne paines and terrors, to the end he might be our faithfull and compassionate high Priest: This Doctrine if selfe bring laid to our hearts will bring forth the like affection or obedience towards him, specially if our faith be seconded by hope of being consecrated through obedience to be Kings and Priests with him, unto our God, which is the full paraphrase of our everlasting salvation here meant; the true expression of that perfection mentioned by our Apostle, *Heb. 13. v. the last.*

But if the Apostles punctuall meaning be, that the Sonne of God is the Author of everlasting salvation only to such as *obey* him, shall we not hence be concluded to grant that hee died only for such as finally shall be saved, or that he redeemed none but the Elect, because the Author of salvation to none but these? Thus, many in our dayes and (which is
more

more to be lamented; some of this Church of England have from the former premises collected and peremptorily taught, that Christ dyed for none but the Elect, without vouchsafing any mannerly answer to the Church their Mother, who expressly maintains the contradiction, as that he dyed for all men; that he redeemed not only every one of us in particular, but all mankind: Others have been so courteous as to vouchsafe their Mother and Brethren some distinctions or limitations of this universal assertion, as thus, That he died for all *sufficiently* *but not efficiently*, sufficiently *but not efficiently* for all; that he redeemed all mankind with this limitation, that is, *some of all mankind*, some rich, some poor, some Jewes, some Gentiles.

The latter distinction is very dangerous; the former is impertinently unnecessary: for if by all mankind we once come to understand some of all sorts of men, we shall commit no new error, but only extend the same; if by the whole world which God the Father is said to have created, we understand only some portion of every principall part of this universe, as some portion of the heavens, some of the starres, some part of the earth, some of the water, some part of the ayre, some of every sort of vegetable or living things, but not absolutely all. The other distinction of *sufficiently* and *efficiently*, falls under the common error of most moderne Catechists or Divines, which is, to take upon them to divide things which in their nature are indivisible, (as the Will of God, the Death of Christ, or the Value of his sufferings) & to leave other termes which

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import

a If they had said Christ was the meritorious cause of salvation to all men, or had merited salvation for all, not the efficient working cause of salvation to all, but only to such as obey him faithfully, they had come nearer the truth.

import matter divisible and distinguished. Such is the
 theme or word *Redemption* passively taken; not as it
 is an act of God, or as it in his *prescience*. For howe-
 ver the will of God, or the value of Christs suffer-
 ings be altogether indivisible because absolutely
 infinite, yet of *Redemption* purchased for us by
 Christs bloody death and passion, there are (as you
 please to call them) severall parts or degrees. Now
 that may be absolutely true of some one, or more
 parts or degrees which is not true of all. The first de-
 gree of our *Redemption* purchased by Christ, was
 the payment of the ranfome for our finnes unto his
 Father, and our freedome from slavery by his con-
 quest over Satan. This part or these degrees of *Re-*
demption are alike common to all mankind. Christ
 whether in his death upon the Crosse, or in his con-
 flict with the powers of darknesse in the Garden did
 suffer as much for any one as for all. God was in him
 reconciling all men unto himselfe. All were let free
de iure from Satans servitude.

The second part or degree of *Redemption* is our
 actual admission into the Catholique Church: or
 (which is all one) our solemne calling to be the Sons
 of God. And this part of redemption is common
 to all who are baptized according to Christs com-
 mission given to his Apostles and their Successors
 to this purpose. Another part of our *Redemption*,
 whether that be altogether distinct from the for-
 mer, or but a consequent to it, is our actual exemp-
 tion from the rage or tyranny of sinne within our
 selves whilst we live here in the flesh. And this de-
 gree of redemption is proper only to those, who
 though

though they live in the flesh doe not live according to the flesh, or the fashions of the world; as having their hearts purified by a lively faith in Christs death. The last part or finall accomplishment of our Redemption is the exemption of both body and soule from the powers of hell and death by Resurrection unto endless glory, which is the everlasting salvation here meant: And this is proper only unto such as finally shall be saved by continuance in faith and obedience. But let us not deceive our selves, for God will not be mocked; and wee shall but mock him if we presume to goe to heaven by curious Distinctions, or nice Doctrines, without a constant progresse in syncre unpartiall obedience. Nor will externall conformitie to orthodoxall rites, or Religion, or eye-service, suffice to obtaine the salvation here promised to such as obey him: or if we be addicted to eye-service or obedience, let us performe our obedience, not in our own eyes, or as in the eyes of sinfull men, but as in the eyes and view of that *is aboves* mentioned by our Apostle, *Chap. 4.* of this Epistle, *ver. the 9.* *In whose sight every Creature is manifest, all things are open and naked.* This is that eternall word, who is now made our high Priest, and shall hereafter come to be our ludge. Let us then account it a principall part of our present and future obedience, to powre out our soules in prayers and supplications to this our high Priest for the remission of all our finnes past; and seeing hee was consecrated once for all, through afflictions or sufferings (for so the current of our Apostles discourse implies,) to be a compassionate and mercifull high

Priest to his Father for us, let us all publicly and
 privately, daily and continually beseech him by his
 agony and bloody sweat, by his Cross and bitter
 passion, not only to make intercession for us, but to
 powre out the spirit of prayer upon us, to streng-
 then us with supplies of grace, to subduing the bo-
 dy of sinne which is within us, that the spirit may be
 quick in our spirits unto newness of life, that so we
 may be able to stand before him in that great day
 of Judgment. But let us not deceive our-
 selves with a false obedience, and we shall but mock
 him if we presume to goe to heaven by curious Di-
 vine or nice Doctrines, without a constant pro-
 gress in true spiritual obedience. Nor will ex-
 ternal conformity to orthodoxall rites, or Religi-
 on, or service, suffice to obtaine the favour of
 God, nor be promised to such as obey him: or if we be ad-
 vanced by service or obedience, let us performe
 our obedience, not in our own eyes, or as in the eyes
 of foolish men, but as in the eyes and view of that
 God mentioned by our Apostle, Chap. 4. of this
 Epistle, who is the same light, every creature is
 naked, all things are open and naked. This is that
 eternal world, who is now made our high Priest, and
 shall hereafter come to be our Judge. Let us then
 consider a principall part of our present and future
 obedience, to powre out our loves in prayers and
 supplications to this our high Priest for the remissi-
 on of all our finnes past, and seeing hee was con-
 sidered once for all, through afflictions or sufferings
 for the content of our Apostles, discomfiting
 physes, to be a compassionate and mercifull high
 Priest.

Of the calling or designation of the Sonne of God to be a high Priest after the order of Melchisedech: Of the differences and agreements in some particulars betweene the Priesthood of Aaron and the Priesthood of Melchisedech.

Of the Signification or Importance of the word calling, used by our Apostle Heb. 5. with the generall Heads or Points to be handled and discust in this a.

Section 1. **W**hat the making of the Sonne of God perfect, [*πληρωσις*], v. 9. implies a solemn calling or consecration to his high Priesthood, is yet more apparent from the words following, v. 10. *Called a high Priest after the order of Melchisedech.* This word *called*, imports somewhat more then a name imposed upon him, though at his Circumcision, or at his Baptisme, more then a mere title of dignitie. But what more then so? A solemn calling or Designement unto this high Office or Prelacy? Such a calling, but more solemn, then Aaron had unto the legall high Priesthood. Unto this Priesthood Aaron is said *Chap. 5. v. 4.* that hee was *anointed*, that is by speciall Designement or destination advanced to the office of the high Priest during the Law. But what the

same Apostle speaks of the calling of the Sonne of God unto the high Priesthood after the order of *Melchisedech* v. 10. The word in the original is more significant and more solemne then *καλεσθαι*, as it referres to *Aaron*; for it is *κατακληρονομησεν*, solemnly declared or pronounced by God to be an high Priest after the order of *Melchisedech*.

2 The method of our present inquiry or search into this grand mysterie must be this:

First, who this *Melchisedech* was, according to whose order the Sonne of God was called to be a Priest? or how *Melchisedech*, whosoever he were, did represent or shadow out the person of the Sonne of God?

Secondly, wherein the Priesthood of *Melchisedech* did consist? or wherein it differed from the Priesthood of *Aaron*? and what calling hee had to such a Priesthood?

Thirdly, what divine Designement, or calling the Sonne of God had to his everlasting Priesthood?

Fourthly, a parallel betweene the Consecration of *Aaron* or other of his Successors to this legall Priesthood, and the Consecration of the Sonne of God to his everlasting Priesthood prefigured or foreshadowed, not by *Aaron* or his Successors, but by *Melchisedech* before the Law was given.

Fifthly, the peculiar acts or exercises of the Sonne of God's everlasting Priesthood. This fifth or last Point must be referred as an appendix unto the Articles of the Sonne of God's Ascension, and his sitting at the right hand of God the Father. All these are Points of good use, and worthy of deeper and better

confideration then they usually are taken into, by most Interpreters of facred Writ, or Controversy-writers.

The first Question only may seeme to be too curious: And so perhaps it is indeed, if wee should take upon us to determine the individualitie of *Melchisedech's* person, after whose order the Sonne of God was consecrated or made a Priest. But on the other side it would be presumptuous, absolutely to deny this *Melchisedech* to have been the same individuall person whom the later Jewes generally, and many late learned Christian writers take him for. The greatest difficulty in this Point ariseth from the Apostles description of *Melchisedech*, Chap. 7. v. 3. *Without father, without mother, without descent, having neither beginning of dayes, nor end of life, but made like unto the Sonne of God, abideth a Priest continually.*

From this place some would peremptorily conclude that *Melchisedech* could be no mortal man, no sonne of Adam, but either the holy Ghost or the sonne of God then appearing to Abraham in the similitude or likenesse of man. For of this *Melchisedech*, save only in the history of Abraham, Gen. 14. and 110. Psalm there is no mention at all in the old Testament.

To wave or rather dilmisse their opinion, who think *Melchisedech* was the holy Ghost the third person in Trinitie, seeing it is but a conjecture of some few, who rather wave then prosecute it; Let us see what probabilitie there is, that this *Melchisedech* should be the eternal Word or Son of God appearing

appearing to *Abraham* in the likeness of man, and
exercising the function and Priesthood of the most
high God.

The first Question only may seeme to be too
take. And so perhaps *Quæstio* And so perhaps
upon us to determine the individuality of *Melchisedech*
in what sense *Melchisedech* is said to be without *Father*
either in *Abraham* or *Heb. 7. 3.* What ben *homers* a mortall
man as *Abraham* in any chaunge more additioe *unabel*
in the similitude *bestreue* *Melchisedech* is *son*
son and the Person of the Sonne of God doth specially
consist. The first Question only may seeme to be too

His later opinion is broched and perma-
nently maintained by a late learned and
smartly elegant writer, who though hee
be (as I conceive) yet no Divine or

Priest by profession, yet hee takes upon
him to censure the most Divines or Interpreters of
sacred Writ, whether ancient or moderne, more
sharply then I dare censure him. From whom now
withstanding I dissent as freely and (as I hope) upon
better grounds then hee doth from them, specially if
the grounds of his exceptions against the, be not bet-
ter then the grounds of the opinions, which he takes
upon him to refute. The main ground of his excep-
tion, against such Divines (ancient or moderne) as
think that *Melchisedech* who blessed *Abraham*, was ei-
ther some petty King amongst the Canaanites or other
Inhabitants of the land promised to *Abraham*, and ac-
tually possessed by his seed, or son the Sonne of
Noah, is this, no Inhabitant of Canaan, nor son of
himselfe

P. C. lib. 3. c.
de repub. lu-
deorum.

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selfe the Sonne of *Noah* was without father or mother, without genealogie, without beginning or end of dayes. These titles this good writer conceives are peculiar to the Sonne of God, though more peculiar in the time of *Abraham*, then at this day. But was our high Priest, or could he have been at that time the true Sonne of God, and the God whose Sonne he was, not as truly then his Father as now he is? Again, if that *Melchisedech* who appeared to *Abraham* at least in the likenesse of man, and in the realitie of an high Priest, were no other person beside the Sonne of God, it will concludently follow, that the Sonne of God was then an high Priest after the order of *Melchisedech*, or more then so, that *Melchisedech* was the Sonne of God. How then saith our Apostle that the Sonne of God was made an high Priest by the word of the oath which was since the Law, and by vertue of this oath consecrated for evermore, being (as the Author of this opinion supposeth) the Priest of the most high God long before the Law was given: or if *Melchisedech* was then the true and only Son of God, how is it said by our Apostle, *Ch. 7. v. 3.* that he was *ἀπαυωχθη* ὡς υἱὸς ἄνθρωπου, made like unto the Son of God? Was the Sonne of God made like unto himselfe by taking the likenesse of man upon him? Or rather was the manhood or likenesse in which he appeared to *Abraham* made like unto the Sonne of God? The former part or division of this dilemma is improbable; The later altogether impossible. For that man, or that likenesse of man, who blessed *Abraham*, *Gen. 14.* had a beginning and an end of dayes; unlesse the Author of this opinion will

E maintaine

maintaine that the manhood or likenesse of man, wherein the Sonne of God appeared to *Abraham*, was coeternall to his person; was begotten of God, (not made) before all Worlds, and to continue united to him world without end. Both parts of this assertion respectively contradict two fundamentall Articles of our Creede: The one, that all things numerable, whether visible or invisible were created of God by his Sonne, they had no being from eternity: The other, that the Sonne of God was made man of a woman in time, having no permanent body, or likenesse of man when he was so conceived: whence it is cleare that the *Melchisedech* who blessed *Abraham* was not the eternall Sonne of God, nor made like unto him for his eternitie by the body of man which he assumed or appeared in.

5 But it is not all one to refell other mens opinions or interpretations of Divine oracles, and to maintaine our owne assertions, or (as the present occasion requireth) to clear the forecited place. *Heb. 7.* He (to wit, *Melchisedech*) was made like unto the Sonne of God, being without father, without mother, without genealogie, without beginning or end of dayes. For there is an opinion or presumed Doctrine which hath gotten so long possession of many publique Chaires, as will hardly brooke any opposition, either from the Pulpit, or from private writers: The opinion is, that *Melchisedech* being without father, without mother &c. was herein like unto the Sonne of God; or the Sonne of God like to him in that he hath no Father in earth, nor a mother in heaven. But be the Authors of this opinion how great soever,

Soever, their followers how many soever, both most acute; all the strength which the wit of one can adde unto the authoritie of the other, is but as if they should joyne hands or forces to take fast hold on the sheath or scabbard, having given the hilts of the sword of the spirit into the hands of the Iew, who may at his pleasure turne the points of our own weapons upon us, unlesse we learne to keepe them more warily, and handle them more skilfully then these men have done. For he that hath a Father in Heaven, may truly and absolutely be said to have a Father: For God is more truly our Father, then those whom we call Fathers on earth. Hence saith our Saviour, *Call no man father upon earth, for there is but one your Father which is in Heaven. Math. 23. 9.* Yet is this God more truly Christ's Father, then he is ours. Again he that hath a true Mother on earth, may truly and absolutely be said to have a Mother; otherwise all of us should be mother lesse children from our birth; For none of us had an heavenly Mother, none of our Mothers were brought to bed in Heaven.

6 It being then granted that our Saviour had a true Father in Heaven, and a true Mother on earth, he must needs in both respects be more unlike unto *Melchisedech*, who (as our Apostle saith) *was without father or mother*, then like unto him, in that he had no Mother in Heaven, no father on earth. Whence if wee should maintaine this similitude intended by our Apostle, to consist either in whole, or part in Christ's being in this sort without father or mother; the Iew might thus retort, *argumento ad homines effi-*

caci, That we Christians were a brood of monsters, and not the naturall offspring of men and women, because none of us have a man for his mother, none of us a woman for his father. Besides, one of the two Propositions whereon they labour to build our faith by this crosse device, is no sound pillar, but a broken or crased prop. For if Christ be truly stiled the Sonne of *Abraham*, the Sonne of *David*, he had fathers on earth according to the flesh, though not begotten by a carnall generation: nor was he the Sonne of *Mary* by carnall conception, yet truly her Sonne, and shee truly his Mother, and by consequence *Abraham* as truly his Father. Again to be *without father, without mother*, are but branches of that generall negative [*without genealogie.*] Now whether we consider him as God, or as man, he cannot without wrong to the sacred character or sense of the holy spirit, be thought or said to be ἀγενεαλόγητος, *without genealogy*, as *Melchisedech* is; for one generation or descent makes a genealogie: Otherwise *Cain* and *Abel* should have beene ἀγενεαλόγητοι, *without genealogy*, which titles notwithstanding cannot in the Evangelists meaning be applyed unto *Adam*, for he derives all others genealogies from *Adam's*, and *Adam's* from God. *Luk. 3.* Now looke in what sense *Abel*, *Cain*, or *Adam* may be said to have a genealogie, Christ may in the same sense have two. One as he is the Sonne of God, another as he is the Sonne of *Abraham*, *David*, and of *Marie*. But so it is, that even the wisest and most judicious Writers of times swallow such fallacies in historicall narrations, or discourses (of matters spirituall especially) without any sensible disgust, or

or dislike, as would be rejected no lesse then poison unallayed, were they exhibited to them in the simplicitie of language, or logistick forme. To instance in an notorious one much like unto this late mentioned:

7 The most ancient Editions of *Macrobius* mention a jest of *Augustus*, broken upon *Herod* for killing his Sonne at the same time that he butchered the Hebrew Infants; *Mallem Herodis esse porcum quam filium*. Some ancient Christians to salve the truth of this narratiō, being somewhat suspicious, (because *Herod* at that time had no knowne Sonne that was a child) have made the old Tyrant father of a young sonne (supposed to be borne unto him by a second wife of Iewish, if not of *Dauids* progenie) which the age wherein hee lived, never laid unto his charge. Some later criticks better able to disprove this supposititious broode, then apt to reforme that error in themselves, which unreform'd in others did beget it, have not spared to charge their Bretheren (in time their fathers) with falsification of *Macrobius* his Text, as if the forecited passage had been inserted by some ancient Christians, as many verses in *Sibylla's* oracles have beene, unlesse these and the like *Aristarchuses* faile in their criticismes. But for *Macrobius* his text, it is without question uncorrupt, and the Christian Fathers free from that falsification of it, whereof late Criticks have accused them. The zeale of the ancient Fathers, and the censorious sawcinesse of later Criticks did alike overreach their judgments. But this, as I said, is a fault common to us, and to those that are farre our betters. We maintaine our

*In a diquifi-
tio (by way of
Homily or
Sermon upon
the Epiphany)
at what time
& from what
place the Ma-
gi or Wise
men of the
East came to
Ierusalem to
adore our Sa-
viour Christ,
whom they
rightly belee-
ved to be the
King of the
Iewes by
birth.

Para.

owne posittions, as if wee were waking: Wee peruse good Authors, as if wee had never lookt upon them but in a slumber, yet what punie Logician but would scorne to swallow this fallacy in a dreame, *Charilus fuit vir bonus, Charilus fuit poeta, ergo Charilus fuit bonus poeta*: *Charilus* was a good man, and a Poet; therefore a good Poet. The forementioned criticall collection is in regard of its forme a like false and disjointed: only the matter of it is not so vulgar or palpable. The roote of the Criticks erroneous censure was this; *Herod* killed the Syrian or Hebrew Infants, amongst these Infants hee killed his owne son, *ergo*, this sonne of *Herod* when hee killed him was an Infant. That *Herod* about the same time wherein the tants of *Indah* and *Bethleem* were by his appointment slaine, did out of his jealous feare command *Antipater* his turbulent sonne to be put to death, no modern Critick shall be ever able to disprove. That the killing of his owne sonne (being come to maturity of age) with these Infants, doth better sort with the analogy of Gods Iustice usually manifested in the infatuation of Politicians, and with the literall sense and character of *Augustus* iest, (taking it as *Macrobius* hath expressed it) then if hee had slaine the same party in his Infancy, shall * elsewhere (by Gods assistance) be declared.

8 The fallacy for whose discovery these two former have beene produced, is in my opinion of all three the most grosse; the best forme that can be put upon it, is this; *Melchisedech* was without father or mother, *Melchisedech* is like unto the Sonne of God, *ergo Melchisedech* is herein like unto the Sonne of God,

God, in that he is *without father or mother*. The premisses are most true, but the conclusion (if I may so speake) more then most false; for of all the persons that are or have beene in heaven or earth, none are so unlike as the Sonne of God and *Melchisedech*; if wee state the comparison betwixt them according to the naturall tenor or importance of these termes ἀρχὴ ἀβύσσου ἀπατορ ὁ ἀμύνη. What shall we say then? that these titles expressely given to *Melchisedech* by our Apostle, are altogether superfluous; needlesse, or impertinent to the conclusion intended by him? Rather most necessary, and most apposite. As how? Briefly thus. This description of him by these titles, is a condition or Qualification necessarily supposed, or pre-required to the similitude intended betwixt Christ and him. It is no proper part or formall terme of the similitude it self. *That* formally consists only in being without beginning or end of dayes; and herein they are as like one another, as any body and its proper shadow can be.

9. Every man that hath a father, even *Adā* himself, who was *without father or mother*; had a beginning of dayes: Every man that hath a Son to succeed him as likewise supposed to have an end of daies. Whence it is that no King of *Judah* or *Israel*, not *Solomon* himselfe in all his glory; could be any true modell of the Son of God in respect of his eternitie: No Priest, or Son of *Levi*, not *Eleazar*, *Phinehas* or *Aaron* himself, though pictured in their pontificall ornaments could beare any colour or resemblance of his everlasting Priesthood. For all these are γενεαλόγιοι: their Parents, their Sonnes and Successors are exactly registred in the

the sacred Volume; & the same Page, or Table which expresseth their genealogie, doth represent withall their mortalitie; that they had a beginning or end of dayes: And whosoever hath a beginning or end of dayes can be no true shadow of eternitie, or of the Sonne of God as he is eternall.

C H A P. 8.

That the omission of Melchisedech's Genealogie did import a speciall mystery; and what that mystery was:



Ay we hence averre, that every man mentioned in Scripture, whose birth, whole death or genealogie is not expressed, may be a true shadow or picture of the Sonne God, as he is eternall? Wee doe not, wee need not lay so. The day is oftentimes mentioned in the Scripture without any mention of the night. Yet to seeke after a mysticall sense in all such places, were to set our wits a wandring in a waking dream. But seeing in the Story of the worlds creation, wee find such accurate and constant mention of the evening and morning making one day, untill all the works of the fixe daies were accomplished, and no mention of any evening in the seaventh day which God did sanctify for a day of rest; wee may with the Ancients safely admit the first fixe daies to be as a Map, or Calender of the fixe ages of this transitory world, wherein there is a continuall vicissitude of light and darknesse, no joy or pleasure without sorrow and grieve, for their Successors and companions; and the Mosaicall description

on of the seventh, to be an embleme or shadow of the everlasting Sabbath in the heavens, which shall be a day of joy and gladnesse, without mixture of darknesse or succession of night, without any medly of paines or griefe.

2 By perfect analogy to this and the like, not more mysticall then orthodoxall interpretation of Scripture, not merely authoriz'd by the Greeke or Latine Fathers, but presuppos'd by our Apostle as unquestionable among the ancient Jewes, we may inferre our intended conclusion: What was that? That the omission of every mans Genealogie, whose name or deeds are specified in the sacred Story, is alwayes a signe or token of some latent mystery? No, but rather thus; Seeing no King or Priest of *Abraham's* lineage were he good or bad, seeing no Patriarch from whom God's blessings did lineally descend, but hath a Genealogie upon sacred record, the omission of so great a mans Genealogie as was *Melchisedech*, who was a King and Priest of the most high God, a Priest which solemnely and really blessed him in whose seed all the Nations of the earth were to be blessed, unto whom *Abraham* paid Tithes of all that he had, The omission of such a mans genealogie doubtlesse includes some great and weighty mystery. And if wee stand not (as in many like cases we ought not) upon the logical inference which the *assertive* letter affords, but follow the emblematicall, or characteristicall sense of the story, we may behold this man to be (as the Apostle speakes) *without end*, that is, one transformed or turned out of his proper shape or likeness, that hee might be like the Sonne of God. The *affirmation* of this

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this man (whosoever he were) from himselfe, that he might be like the Son of God, consists especially in the abandoning or putting off all references to father or mother, to wife or children. For these references in man necessarily represent a beginning and end of dayes, and by consequence a dissimilitude to the person of the Son of God, who is eternall, and to his endlesse Priesthood.

It was the speech of one man but is universally true of all, *Mortalis mortalem genui*, and it is as necessarily and essentially true of God, *Immortalis immortalis genui*. For seeing God is more essentially and more immutably immortall, more truly eternall then we are mortall; Then he which is as truly the Sonne of God, as we are the Sonnes of men or *Adam*, must needs be as absolutely eternall as the Deitie or divine nature, or as God the Father himselfe. Otherwise the generation should be equivocall and imperfect, not univocall; as contrary to nature it selfe, and as prodigious, as for a mortall man to beget an immortall Sonne; as for a woman to conceive a God. And if there were no other places of Scripture (as God be praised there are plenty) to inferre the absolute eternitie or eternall generation of the Sonne of God against the Arrian or other heretique, the very foundation of our Apostles similitude between *Melchisedech* and Christ in the Chapter following, doth clearly represent thus much to all that look not on it with Iewish spectacles. To conclude then, as the greatness and height of *Melchisedech's* calling serves as a map to represent the high Majestic of the everlasting Priesthood. So the omission of his genealogie

is an embleme or shadow of the infinite duration, or eternitie of the Sonne of God. Howbeit if we should take off this borrowed shape, or wipe out the artificiall colours wherewith it hath pleased the spirit to set forth this lively picture of Christ, yet the very table it selfe whereon the picture is drawne, is more apt then any other tree in all the garden of God besides, to be made an heavenly *Mercurie*. The fitnesse of it for this purpose will more easily be apprehended, if we suppose what the ancient Iewes (whose traditions where they are no parties are in no wise to be rejected) take as granted viz. That hee, whom *Moses* in the fourteenth of *Genesis* calls *Melchisedech*, was *Shem* the great, the sonne of *Noah*. This *Shem* was a man begotten of his father before the world that then was; our high Priest our heavenly *Mercurie* is the Sonne of God begotten of his Father before all worlds, before any period or instant of imaginary time, even from eternitie it selfe.

CHAP. 9.

What manner of blessing it was which Melchisedech bestowed on Abraham. That the manner of the blessing argues Melchisedech to have beene Sem the great, as the Jewish Rabbins entitle him, the eldest sonne of Noah, not by birth yet by prerogative of the first borne.

Dare not obtrude this tradition of the ancient Iewes as a point of our beliefe, yet the matter of it is as probable as any Doctrine whatsoever, that is grounded only upon the analogy of faith, not upon expresse testimonies of Scripture, or conclusions deduced from such testimonies by demonstrative consequences. The allegations for this opinion, were they exactly caleulated or put together, amount so high as no assertion contained within the spheare of probability can overtop them. The exceptions of *Pererius* and *Maldonate* against them are too weake, albeit they touch not halfe so many as are diligently and accurately gathered by *Dr Willet*; unto whose labours I referre such as desire further satisfaction in this point neither absolutely necessary, nor altogether needlesse. One or two reasons not alleaged by him come now to be discussed.

The first, what manner of blessing it was which *Melchisedech* bestowed on *Abraham*. *Heb. 7.*

The second, how the matter and manner of this blessing proves this *Melchisedech* to be *Sem*.

2. But

2 But what kind of bleſſing did our Apoſtle meane? Verball only or by way of ſalutation? So the people may bleſſe their Priests; the worſt of men their godlieſt Prelates, and wretchedſt beggers greateſt Kings; of ſuch kind of bleſſing the maxime undoubtedly affirmed by our Apoſtle, cannot be true. Of what bleſſing then is it moſt undoubtedly true: Of reall and ſolemne bleſſings authentiquely imparted *ex officio*, as when a Biſhop confirmeth children; or by way of bequeſt, as when the father beſtowes an heritage with his bleſſing upon the Son; As Abraham bleſſed *Iſaac*, *Iſaac* *Jacob*, *Jacob* *Iuda* and his Bretheren.

3 Whom then may we imagine this man ſhould be, which in this ſort bleſſed Abraham, who was a man, than whom, there was none greater amongſt the Sonnes of men: none in his time (*Melchizedech* only excepted) ſo great in the Church of God? No analogie either of ſacred rule, or of tenets joyntly maintained by the Engliſh and Romiſh Church (concerning the never interrupted Succeſſion of the true Church, or the miniſters in it) will ſuffer us to think this *Melchizedech* ſhould be a Canaanite. For although we ought (perhaps) to be as farre from denying as from affirming that God had many choſen veſſels amongſt the ſonnes of *Cham*, yet is it no way probable, or to be affirmed that hee had any viſible Church amongſt them at that time whereof wee ſpeake; much leſſe any ſuch orthodoxall authentique high Prietſt as was *ex officio* to bleſſe him, with whom the everlaſting Covenant was to be eſtabliſhed: within whole family and poſterity the true and

visible Church was to be confined almost two thousand yeares after. Nor doe we in saying thus, tie the Almighty (as some haply will accuse us) to use no meanes but ordinary, in bestowing his extraordinary blessings. But this we say, that where the manner of his *calling* is most extraordinary and miraculous, it is his pleasure to use the ordinary meanes of lawfull ministers for the ratification or declaring of his *calling*; at least for the admissiō of the parties *called* unto the emoluments or prerogatives of their calling. *Paul* was plucked away from the Synagogue (as a sappie branch from a dying tree) by the immediate and strong hand of God; but to be ingrafted, or inoculated into the true Church, which is the body of Christ by means ordinary and ministeriall, by the hands of *Ananias* a civill and visible member of Christs mysticall body.

4 In like manner we doe not deny that the manner of Gods calling *Abraham* out of *Haran*, and the matter of the blessings then promised to him, to have been both extraordinary; in which blessing notwithstanding hee is to be installed by *Melchisedech*, appointed as Gods Deputie, or Vicegerent (so the hebrew *Cohen* properly signifieth) to ratifie or scale the former promises unto him. The manner of the conveyance is formall and legall, such as God ordinarily useth in like cases. And by probable consequence this *Melchisedech*, whosoever he were, was a true principall member of the visible Church, which at that time was no where on earth, but in *Sem* & his posteritie. Of those Sonnes of *Sem* which are mentioned in *Abraham's* genealogy most were dead:

dead; others (for ought we read, or by analogy can gather from what we have read) no way so fitly qualified for this service as *Shem* himselfe, who was then alive. For *Shem* had beene solemnly blessed by his father: And although hee be represented unto us in the fourth of *Genesis*, under another name and shape then he receiv'd the blessing in, yet the holy spirit seemes to point him speaking in his owne native language, and solemnly bestowing that blessing upon *Abraham* his sonne which his father *Noah* had bestowed on him. *Blessed be the Lord God of Shem, and let Canaan be his servant! Gen. 4.* The implication or importance is, as if hee had said, *Shem* shall have cause to blesse the Lord his God for making him Lord of Canaan. This blessing or bequest wee know was to beare date aswell in *Shem's* posteritie as in himselfe, but principally in his posteritie. Now wee nowhere read of any conveyance or bequest of this blessing made by *Shem* unto his Successors, besides that solemne blessing which *Melchisedech* (whom for this reason we suppose to have been *Shem*) bestowed on *Abraham*. The tenor of his bequest, or conveyance is more expresse *Gen. 14. 19.* *Blessed be Abraham of God most high possessor of Heaven and earth!* This propheticall benediction implyes that *Abraham* and his posterity should have cause to blesse the Lord their God, for giving them possession of that earth or land which was the type or pledge of their heavenly inheritance and possessions. This was the gaine of godlinesse, that *merces valde magna*, to have the promise of this life, and of that which is to come. And as the land of promise or Kingdome of Canaan

once

once possessed, was a true pledge or earnest of their title to the heavenly kingdome; so *Abraham* at the very time when *Melchisedech* blessed him, received the pledges of his posterities hopes unto that temporall kingdome.

5 For albeit we utterly deny all sacrifice of bread and wine, yet may wee not in opposition to the Papist affirme or maintaine that *Melchisedech* entertained *Abraham* and his followers, only with a vulgar or common refection. These elements of bread and wine being considered with the solemnitie of the blessing, have besides the literall sense, a symbollicall or mysticall importance and are thus farre; at least sacramentall, that they served for earnestes to secure *Abraham*, that his posterity should quietly enjoy and eate the good things of that pleasant land wherein he was now a Sojourner. Briefly, *Abraham* in that sacred banquet which the King of *Salem* exhibited unto him, did (as we say) take *levery de seisin* of the promised land & (as it is probable) in that very place which God had destinated for the Metropolis of the kingdome, or at least in that place where *Iohn* did baptize. And albeit *Melchisedech* did (no doubt) derive the blessing bestowed on *Shem*, or on himselfe by *Noah* in more expresse termes unto *Abraham*, by inspiration extraordinary and divine; yet *Abraham* at this time had afforded him a pretext or theme to make these extemporary expositions or declarations upon: Of all that had proceeded out of the loines of *Shem*, none as yet had ever given the like prooffe of his likelyhood to become Lord of Canaan as *Abraham* now had done, whom God had

had enabled to *right* the King of Sodome and other Cananitish Kings not being able to *right* themselves against forreigne usurpers.

6 For any man of ordinary understanding that had been an Actor in the late warre (so happily managed by *Abraham*) and a by-stander at *Melchisedech's* blessing of him to have conjectured to this purpose, had been as easy and as warrantable as it was for the Israelites to *divine* that *Moses* should be their Deliverer by the manner of his killing the Egyptian which had contended with an Israelite. Now the holy Spirit seemes to taxe their dulnesse for not apprehending this mystery from the manner of *Moses* fact. Thus we may derive Gods blessings upon mankind since the flood, from *Noah* to *Shem*, from *Shem*, whom we take to be *Melchisedech*, unto *Abraham*, in whose seede all the Nations of the earth were to be blessed. This argues *Abraham's* promised seed to be greater then *Melchisedech*, for *Abraham* was blessed by *Melchisedech*, not in *Melchisedech's* name, but in the name of the most high God, whose Priest hee was. Howbeit this promised seed of *Abraham* was not greater then *Melchisedech*, in externall beauty or prerogative royall, till after his Resurrection or second birth. During the time of his humiliation hee was rather destinated then consecrated to be the Author or fountaine of blessednesse unto us. For as the Apostle argues, *Hab. 2. 8. Though hee were the Sonne, yet learned he obedience by the things which he suffered: And being consecrated (to wit) by his sufferings, became the Author of eternall saluation unto all them that obey him: And is called of*

God (from the time of his Resurrection or exaltation) an high Priest after the order of Melchisedech.

CHAP. 10.

Wherein the Priesthood of Melchisedech did differ from the Priesthood of Aaron; That Melchisedech did not offer any sacrifice of bread and wine unto God when he blessed Abraham.

H He office of Aaron and of his Sonnes wee have described Deuteron. 10. 8. At that time the Lord separated the Tribe of Levi to beare the Arke of the Covenant of the Lord, to stand before the Lord, to minister unto him, and to blesse in his name unto this day. And againe Deut. 18. 3. This shall be the Priests duty &c. For the Lord thy God hath chosen him out of all thy Tribes to stand and minister in the name of the Lord, him and his Sonnes for ever. ver. 5. Could Melchisedech's office be greater, or his patent ampler, especially for duration? For sacrifice, prayer and blessing are the trinall dimensions of the Priesthood howsoever taken. This difficultie perhaps did occasion a foule error in the Romish Church or encourage her followers to maintaine this error brought forth (it may be) upon other occasions, to wit, that the office of Melchisedech should properly consist & herein especially differ from the Priesthood of Aaron: For that when he met Abraham, he offered up bread & wine by way of proper sacrifice unto God, as a type or pledge of the unbloody sacrifice of the masse, unto which the

Romanists for the most part restrain the exercise of Christ's Priesthood after the order of *Melchisedech*.

2 To omit their chymicall conceits, who labour in vaine to extract some act of sacrificing out of the originall word *hofs*; *Maldonate* (the most zealous and laborious pleader in this argument, because *Calvin* had held the monkish allegorizars to the literall and gramaticall sense of Scriptures) holds it no sin to put a trick of Grammar (so they would admit it) upon *Calvin's* followers; upon the very text it self. For whereas the Romish Interpreters who went before him admit the vulgar edition, *Et erat Sacerdos Dei altissimi*, This Critick to despise *Calvin*, will correct *Magnificat*, and renders it thus, *Et erat sacrificans Deo altissimo*. His reason for this innovation is because the hebrew *Cohen* is for it's form a participle of the present tense; but surely he was better read in his Grammar than in his Lexicon, although better read in that then in the Hebrew Text; for although the Hebrew *Cohen* be usually taken for a Priest, yet to sacrifice is no part of the proper & formal signification of the radicall verb *Cahan*: That directly imports no more then *ministravit*, or *Sacerdotem egit*. Whence though it be most true, that every Sacrificer is a *Cobē*, is a Priest, or Minister of God; yet is not this truth simply convertible, that is, [*Every Cohen, Priest, or Minister of God is a Sacrificer*] specially if we speak of times before the Law was given, or since it expired; much lesse will it follow that every act or function which the Minister of God performs, should be a sacrifice. So that albeit we should give the Criticall le-

In his Commentar. upon the 110 Psalme.

*Περὶ παλαιῶν
 δὲ ὅτι καὶ
 Μελαχισεδεκ
 βασιλεὺς Σα-
 λὴμ, ἐξ ἑνὸς
 καὶ αὐτοῦ αἵ-
 τος καὶ οὐκ ὄντος
 ἡ δὲ ἱερὰς
 τοῦ θεοῦ τοῦ ὑ-
 ψίστου καὶ δι-
 αβόλου τοῦ
 Ἀβραάμ καὶ
 οὐκ ἔστι λόγος
 μὴ ὅτι ὁ Ἀβρα-
 ᾶμ τοῦ θεοῦ τοῦ
 ὑψίστου ὁ εἶ-
 νος.
 lib. 1. glaphyr.
 in titul. de A-
 braham &
 Melchisedech
 * Lib. 2. sacra-
 legis allegori-
 arum pag.
 106.

suit leave to degrade the Hebrew *Cohen*, and turne it out of a noun, (in which form and habit it was taken by all his Predecessors) into the nature and value of a *Participle*, the Grammaticall sense will amount to no more then this, *Et erat Ministrans, or Sacerdotio fungens Deo altissimo*; and all this *Melchisedech* might doe; and this he verily did in blessing *Abraham*, not in bringing forth, or offering bread and wine. The letter of the Text runnes thus, *And Melchisedech King of Salem brought forth bread and wine, and hee was a Priest of the most high God*. Suppose a man should here interrupt the Reader, or relater of this History thus; What if hee were a Priest of the most high God? To what purpose is this clause inserted? The holy Ghost in the next words clears the doubt, or rather prevents the Question, [*And he blessed Abraham.*] In what forme or sort? *Blessed be Abraham of the most high God*? So then *Melchisedech* is insinuated a Priest of the most high God, to shew his warrant to blesse in the name of the most high God. And for this interpretation I have the warrant, or confirmation from **Cybil of Alexandria*.

3. As for his bread and wine hee offered these to *Abraham*, and not to God, as **Philo Iudaeus*, a competent witnesse in this Controversie, hath informed us: For this good Author opposeth *Melchisedech's* hospitalitie towards *Abraham*, unto *Amalech's* nigardly and uncharitable disposition towards Israel coming out of the house of affliction. *Amalech* (saith hee) was excluded from the congregation of the Lord, because hee met not Israel with bread and water, whereas *Melchisedech* had met our father *Abraham*.

Abraham (laden with the spots of his enemies) with bread and wine. He hath not (in my opinion) erred much in taking the symboles or elements of bread and wine for emblemes of that true *pabulum anime*, which consists in contemplation of heavenly things. And yet I am perswaded he had no expresse knowledge of the true object of such contemplation, to wit, the body and blood of Christ, or of the benefit conveyed to us from them (since they were offered in sacrifice unto God) by the elements of bread and wine, not as mere signes but as undoubted pledges of his body and blood to be communicated to us.

4 And although *Suidas* in his second Paragraph on the word *Melchisedech*, will have our Saviours Priesthood after the order of *Melchisedech* to take beginning from the night before his passion, wherein he took bread and wine and blessed them; yet in his third Paragraph upon the same word, he saith *ἡγινώκει*, *Melchisedech* brought forth bread and wine unto Abraham. But let us suppose what the Text will not support, that *Melchisedech* did offer up a sacrifice of bread and wine to the most high God; thus much being granted wee may draw that net which the Romanist sets for others upon himselfe; for our next interrogatory should be this, Of what sacrifice may we by any analogie of faith imagine this supposed sacrifice of *Melchisedech* to be the type of the daily reiterated sacrifice of the masse, or of the one only sacrifice of the Sonne of God? Surely if *Melchisedech* be a true type of the everlasting Priest, his sacrifice must be a type of this Priest's everlasting sacrifice. Now as we read not (though *Maldenat's*

reading of the former ~~po~~ were true) that *Melchisedech* did offer any sacrifice besides this supposed sacrifice of bread and wine: so wee must undoubtedly beleve that the Sonne of God did offer no more sacrifices then one, and that one never to be reiterated, because the value of it being truly infinite, the efficacy of it must needs be absolutely everlasting; If otherwise, wee should with the Romanists admit of a sacrifice by succession, or multiplication as everlasting as this transitory world, which shall not last for ever: Besides the inconveniences which they multiply by this vaine apology for their wicked practices, we must of necessity acknowledge *Melchisedech* to have beene a type or figure, not of Christ, or not of Christ only, or not so properly of him, as of the whole generation of Masse Priests; and his sacrifice to have beene a truer type of the unbloody sacrifice which they dayly offer, then of Christ's bloody everlasting sacrifice upon the Crosse. Yea the meanest, most illiterate and lewdest masse. Priest should be as true a Successor of *Melchisedech*, of Christ himselfe, as *Phineas* or *Eleazar* were of *Aaron*.

5 *Mariana* in his brieve comment, or large notes upon the 14th of *Genesis*, boldly avoucheth the unbloody sacrifice of the Masse to have beene prefigured by *Melchisedech's* sacrifice of bread and wine. But the point it selfe he toucheth so gently, as if hee had desired to have balked it, as indeed he doth but wave it, and questionlesse hee would have omitted it as hee doth many other tenets maintained by the Church of Rome, when he comes to interpret those Scriptures whereon ancient Schoolmen or vulgar Com-

Commentators have laboured to ground them. But unto the fore-cited history of *Melchisedech*, because it is held such a principall sort of the Romish Religiō, he darst not but doe his wonted homage, intimating withall that hee had somewhat more to say to this point when hee should come to interpret the Epistle to the *Hebrewes*. But albeit he lived to finish his intended worke or learned *Scholia* upon the Bible; yet when hee came to the seaventh Chapter to the *Hebrewes*, all he had to say was to referre us to what hee had said upon the fourteenth of *Genesis*: And to this reference he addes such a caveat, or an appendix, as if he would give us to understand, that hee had said more upon the fourteenth of *Genesis* then hee could tell how to make good out of *S. Paul's* parallel between *Melchisedech* & our Saviour Christ. *Mirror in hoc Capite inter tot similitudines, quibus Melchisedech Christum representat nihil dixisse de sacrificio Panis, & Vini quod Melchisedech obtulit (ut diximus) Gen. 14. 18. Symbolum nostri sacrificii & Eucharistiae, de qua malo alios audire quam ipse pronuntiare; indicasse sit satis. Mariana in 20 septimi Cap. ad Hebræos.*

6 The youngest this day living whether in the English or Romish Church, though he dye for very age shall not live to read or heare any Iesuit or other Advocate of the Romish Church, give any satisfactory answer to this brieft demand. The answer on our part is very easy, because the Question on their part is foolish. Our answer is, that the Apostle was not to medle with more comparisons betweene Christ and *Melchisedech* then were true in themselves,

I wonder that in this chapter amongst so many similitudes wherein Christ is shadowed and represented by *Melchisedech*, there is no mention at all of the sacrifice of bread and wine, which *Melchisedech* offered (as before was intimated) *Gen. 14. 18.* being as a symbole or token of our sacrifice and Eucharist; concerning which point that I had rather heare other men speak then declare mine owne opinion &c.

selves, and intended by the holy Ghost, of which number this fiction of the Romish Church concerning Melchisedech's sacrifice of bread and wine, is no part or appurtenance, neither doth the letter of the Text, or any circumstance of the history, unpartiall Antiquitie, or any orthodoxall rule of interpretation, favour it.

CHAP. II.

In respect of what points especially the Priesthood of Melchisedech did fore-pictur the Priesthood of the Sonne of God.

BUt if the Priesthood of Melchisedech did not herein specially differ from the Priesthood of Aaron, in that Melchisedech did offer an unbloody sacrifice, whereas the offerings of Aaron were for the most part bloody sacrifices, what other difference can we with probability conceive betwixt them? or wherein did Melchisedech's sacerdotal function more excellently fore-pictur our Saviours Priesthood, then the Priesthood of Aaron did? For as Aaron and his Successors did offer bloody sacrifices aswell dayly as anniversary, so the Sonne of God did offer up himselfe in bloody sacrifice upon the Crosse, and by this offering up of himselfe once for all did accomplish whatsoever was fore-pictured by all manner of bloody sacrifices which Aaron and his posterity were authorized to offer. To this *Quere* the answer* hath been premised, and it was this, That when the Sonne of God did offer

* Sect. 1 cap.

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fer up himselfe upon the Crosse, he was neither a Priest after the order of *Aaron*, nor of *Melchisedech* but a Priest in *feri*, or in his Consecration fore shadowed by *Melchisedech*. And after the Consecration was accomplished, hee was not to offer any sacrifice at all, either bloody or unbloody. Though we dare not say *Melchisedech* did never offer any bloody, or other sacrifice, yet wee doe not read of any which he offered. This part of his function (if at any time he ever exercised it) is omitted of purpose by the holy Ghost as his genealogie is, that by this representation of him hee might more exactly foreshadow the Priesthood of the Sonne of God, who after his Consecration was not to offer any sacrifice at all. All the similitudes intended by the Apostle betweene *Melchisedech* and our *high* Priest, consist especially in these three. First in the identitie of their titles: In the greatnesse of their persons; and in the authoritative manner of bestowing their blessings. For the identitie or analogie of their titles is a point which hath beene discussed before. Some scruple is cast by an Author before mentioned, that this title of King of *Salem* should be as nominall a title, as *Melchisedech* or King of righteousness was. But if this conjecture were true, our Apostle had instilled him, when he interprets the importance of his titles, not ~~sauid's only~~ but ~~max~~ as he did the former title *Melchisedech* King of righteousness or the righteous King. *Heb. 7. 1.* *Melchisedech* was his *praenomen*, or a name given unto him by such as had beene sensible of his righteous dealing with his subjects or neighbourhoods. But when the Apostle

saith he was *sanctified*, this denotes the place, or territory whereof he was not by name only, but by just inheritance, King.

2 For the greatnesse of his person or place in those times, that we must learne from our Apostle, Heb. 7. 4. *Superioris conditionis* &c. Now consider how great this man (or this Priest) was, unto whom even the Patriarch Abraham gave the tenth of the spoiles. And verily they that are of the sonnes of Levi, who receive the office of the Priesthood have a commandment to take tithes of the people according to the Law that is of their Brethren, though they came out of the loines of Abraham. But hee whose descent is not counted from them (for he lived and died some centuries of years before them) received tithes of Abraham, and blessed him that had the promises, and without contradiction the lesse is blessed of the better. And here men that receive tithes, but there he receiveth them of whom it is witnessed, That he liveth, & as I may so say, Levi also who received, tithes payed tithes in Abraham, [or was tithed in Abraham] for he was yet in the loines of his father when Melchisedech met him.

3 About the manner how Levi was tithed in Abraham some Questions have been made by the Schoolmen, or if haply made by others, not so handsomely or happily resolved by them. For they draw this point, How Levi should be tithed in Abraham unto Physicall or Philosophicall disputes; whereas our Apostle argues the case betweene the Priesthood of Aaron and of Melchisedech with such men as were too much addicted unto the Leviticall and

and Mosaicall law, appealing not to the rules of that Law, but to the rules of the Civill, Morall Law, or Law of Nations. The extract of our Apostles meaning (if I mistaken not) is this; That if *Levi*, *Moses*, or *Aaron* had beene in full possession of their inheritance unto tithes from their Bretheren at that time when *Melchisedech* met *Abraham*; Or if *Melchisedech* had lived in Canaan unto their dayes they ought to have done as their father *Abraham* did, that is, to have solemnely acknowledg'd this *Melchisedech* to have beene their better, by paying the tribute of tithes unto him. Our Apostle takes it as unquestionable that *Melchisedech* was *Abraham's* better, and being either better or a greater man then *Abraham* was, then certainly a greater or better man then *Moses* or *Aaron* were, then any Sonne of *Abraham*, besides the promised Seed or Messias, whom the Jewish Nation expected, had beene. And of this promised Seed alone *Melchisedech* for the greatnesse of his person was the only type.

4 For albeit *Abraham* were a Prophet, and did exercise the function of a Priest within his owne family, or for some others, upon speciall occasions: albeit some of *Abraham's* seed were both Kings and Prophets; others both Priests and Prophets, yet none of them were both Kings and Priests; none of them anointed to these two functions. *Melchisedech* (though perhaps never solemnely anointed to either function) was the only man which was by divine providence or heavenly calling, both a true King & a Priest of the most high God. By both these titles the tithes of all the spoils which *Abraham*

* *Tertius est
status Ecclesi-
asticus, in quo
fuerunt Epif-
copi septem,
ad quem cete-
ri etiam Ca-
nonici refe-
runtur. Hi ha-
bent decimas
in regno: que
tamen in pro-
vinciis diver-
sis diverso
modo divi-
duntur, dimi-
diam partem
decimarum
percipiunt E-
piscopi, dimi-
diam Rex, ali-
quam Canoni-
ci pastores,
pars etiam ad
edificandas
Ecclesias con-
tribuitur. Et
quantum ad
pontificium
ius attinet,
semper in hoc
regno, quem
admodum etiam
in Gallia,
nominaciones
& ordinatio-
nes prelatu-
rum Episcopatumque,*

*regibus, ad hoc usque tempus, collate fuerunt, ut etiam ex responso
Waldemari quarti regis Danie ut arbitror, quod hic annexere libuit, constat. Cum Pon-
tifex Romanus a Rege hæc & similia postularet, fertur rescripsisse Rex, Regnum have-
mus a subditis vitam a parentibus, religionem a Romana Ecclesia, quam si repeti, remitto
per presentes Mercator. pag. 82. in descriptione Danie.*

had got by conquest were due, nor are any other tithes prediall or personall due to any this day, save only to the King or supreme Majestie, or to Bishops and Priests within the regions wherein they accrue. And for this reason (as I coniecture) the * Danish Nation after they had embraced the Gospell, and were become of a heathenish a Christian Commonwealth or Kingdome, did allot the tithes of their labors or increase of vegetables or profitable living creatures unto their King and to their Bishops, excluding then the great Bishop of Rome. For when he demanded his portion in them, he was rejected by that sharpe and witty answer of *Woldmarus. Wee have our Kingdome from our subjects: our life from our parents, our religion from the Church of Rome, which if your holinesse redemand, we remit it by these presents.*

Whether his meaning was that hee would abandon Christian Religion simply, or the Religion of the then Romish Church only, rather then forgoe his portion of riches allotted to him as King, I leave it with all Submission to the Searcher of all our hearts, and Iudge of all our actions. I have no warrant or just presumption out of any history to accuse this King, either of Atheisme or irreligion.

5 But *Melchisedech* was both King and Priest, a more Sovereigne King then *Woldmarus* was, and

a greater high Priest then the Bishop of Rome, or any other that have lived on earth, besides the Son of God himselfe, whose picture or shadoww he was. That this Sonne of God or Seede of *Abraham* which hee assumed should be much greater then *Melchisedech* King of *Salem*, is implied in the manner of God's promised blessing unto *Abraham* being compared with the manner of *Melchisedech's* blessing *Abraham*. For *Abraham* was blessed by *Melchisedech* not in *Melchisedech's* name, but in the name of the most high God whose Priest hee was; for he was blessed by him not in him; whereas in *Abraham's* seede all the Nations of the earth, *Melchisedech* as well as *Abraham* were to be blessed. Howbeit this promised seede of *Abraham* was no greater then *Melchisedech* in externall beautie, or prerogative royall till after his Resurrection or second birth. During the time of his humiliation He was rather destinated then consecrated to be the Author or fountaine of blessednesse unto us. For as the Apostle argues *Heb. 5. 8.* *Though hee were the Sonne, yet learned he obedience by the things which he suffered. And being consecrated (to wit by his sufferings) became the Author of eternall salvation unto all that obey him. And is called of God (from the time of his Resurrection or exaltation) an high Priest after the order of Melchisedech.* For from this time and not before, his royall Priesthood did commence. So he saith to his Disciples immediately after his Resurrection, *All power is given to mee in heaven and earth, power to blesse with the blessings of this life, and of the life to come.* And being now after his

Consecration to beathsonia'd in his Kingdome & royall Priesthood, he lift up his hands and blessed his Disciples, And it came to passe that as he blessed them he departed from them and was carried up into heaven, *Luc 24. 50. 51.* Yet being there in body he continues with his Church here on earth by continuatioⁿ of his blessings unto the worlds end. That this part of his Priestly functioⁿ to wit, his *Authoritative, or Authentique blessing* doth follow his Resurrection, our Apostle intimates *Act 3. 26.* *I see one the children of the Prophets and of the Covenant which God hath made unto our father, saying to Abraham, Even in thy seed shall all the Nations of the earth be blessed. First, unto you that God raised up his Sonne Iesus, and him he hath sent to blesse you in turning every one of you from your iniquities. And againe, Christ hath redeemed us from the curse of the Law being made a curse for us, that a hablessing of Abraham might come vnto the Gentiles, Galat. 3. 14.* So that the Jewes were the first, but not the only parties interessed in the blessing wherewith God by *Melchisedech* blessed *Abraham*. For in as much as that blessing was the same blessing (though further spread, and better branched) wherewith God by *Noah* blessed *Shem*, we Gentiles the Sonnes of *Japheth* were heires of it in reversion. For though *Shem* be the first, *Japheth* was in the second place blessed with his Brother *Shem*, *Gen. 9. 27.* God perswade *Japheth*, that hee may dwell in the tents of *Shem*, and let *Canaan* be his servant. So that *Melchisedech* doth prefigure Christs Priesthood by his Authority to blesse in Gods name. Blessing as it was applyed unto *Melchisedech*, is but a shadow

shadow or surface only. ~~Abraham~~ ^{Abraham} indeed was blessed by him, but in the name of the most high God. But blessing applicable to Christ is a ~~solid~~ ^{solid}, and hath its triall dimension. Wee are blessed for him, we are blessed through him, wee are blessed by him; And which is the full issue or produce of all three dimensions, we shall be everlastingly blessed in him. For the first; we may not so much as beg any blessing or good thing at God's hand, but for his sake. Hence it is, that all our prayers are conceived in this forme; *Et hoc expresse* or *implicite*, *propter merita Iesu Christi*. Secondly of those blessings which it pleaseth God to grant for his sake, wee may not entreat, no not expect their conveyance should be made unto us by any other person or meanes then by him, and the vertue of his sufferings. And for this reason it is, that we usually conclude our prayers, *Per Iesum Christum Dominum nostrum*, through Iesus Christ our Lord; not *propter Iesum Christum*. That is alway expresse or implied in the body or beginning of the prayer. It was the intention of the Ancients to instruct us by those two usuall clauses of our solemn prayers, that whatsoever we aske for Christ's sake, wee cannot otherwise obtaine then through him. And though the Father be the first granter; yet the Sonne immediately bestowes all blessings upon us, as the places of Scripture late alleged, testify. God's blessings descend to us, only by him, that they may draw us unto him in whom only we are blessed. For that everlasting happinesse of the life to come formally consists in our union with him, and cannot be manifested or imparted to

us but by the participation of his blessed presence.
 Now *Will you have a more particular map in what manner the blessing of Abraham descends upon us by this our high Priest?* Then call to mind in what termes *Melchisedech* blessed *Abraham*. They were these, *Blessed be Abraham of the most high God Possessor of heaven and earth, Melchisedech* (if the same be *Shem*) had by vertue of his Father *Noah's* blessings, a manifest right unto the land of *Canaan*, and had some part of it in possession; and this right and title hee bequeaths to *Abraham*. The chiefe matter of his blessing is, that *Abrahams* posteritie should be Kings and Priests in that land; And albeit he were a Priest of the most high God, yet his Kingdome was of this world and in this world, though a type of the heavenly Kingdome. But our Saviour's Kingdome was not of this world, for since his Resurrection he hath taken possession of heaven as he is man, but in the right and title of the eternall Sonne of God. God the Father made all things by God the Sonne, whom hee hath made Heire of all things as man, which were made by him as God; not as an heire in his nonage, but as joynt Lord with his Father at whose right hand he is placed; so that as man he hath more full and more immediate authoritie to dispose of heaven than *Melchisedech* had to dispose of *Canaan*, for hee bestowed that upon *Abraham* by way of prayer, as became a Priest of the most high God. But this our high Priest, who is also the most high God shall dispose of heaven to his servants by royall sentence and authoritie as King. Then shall the King say unto them
that

that sit on his right hand. *Venite benedicti patris mei possidete vobis paratum regnum à constitutione mundi*, Come ye blessed of my Father possesse yee the Kingdome prepared for you from the foundations of the world! This is the accomplishment of that blessing which *Melchisedech* bestowed upon *Abraham*; and the second part of his benediction must be the everlasting song of such as are blessed in *Abraham's* seed. Blessed be the most high God, who hath delivered our enemies into our hands: who hath enabled us to overcome the world, the Divell, and the flesh! And though Christ our high Priest were the Sonne of *David*, and of *Abraham* as man according to the flesh; yet as man hee is the first begotten from the dead, and Father of the world to come. *Melchisedech* himselfe in respect of the everlasting blessing is his Sonne, and must have his portion in it at the last day. For if all Nations, if every one of any Nation that is truly blessed, be blessed in *Abraham's* seed, *Melchisedech* himselfe must be blessed in him, not only by him: And therefore hee is that most high God, Possessor of heaven and earth, in whose name *Melchisedech* blessed *Abraham*.

7 But to return to our Apostles next passage, *He. 7. 11.* &c. If therefore perfection were by the Leviticall Priesthood (for under it the people received the Law,) what further need was there that another Priest should arise after the order of *Melchisedech*, and not be called after the order of *Aaron*? For the Priesthood being changed there is made of necessity a change also of the Law. The full discussion of this twelfth verse, because it containes matter of Controversie a-

Vide Cyrilum
lib 1. glaphy-
rorum intitu-
lo de Abra-
ham & Mel-
chisedech.

mongst us Christians and betweene severall profest members of reformed Churches, as whether Christ were a Law-giver, or wherein the Law which hee gave did differ from, or excell the Law of Moses, whether Leviticall or Morall, must be referred to another Treatise. *The Law* (saith our Apostle) *made nothing perfect, but the bringing in of a better hope did.* So our later English reads the Text, yet proffers to us another reading in the margine, which (in mine opinion) is more consonant to our Apostle's meaning, to wit, *That the Law was an introduction of a better hope by which we draw neare to God. And this drawing neare to God is that perfection which the Law could not effect.* But the principall point, whereon our Apostle pitcheth for evincing the priesthood of Christ to be farre more excellent then the Leviticall Priesthood was, was reserved to the last place, and pathetically though briefly avouched v. 20. [*And in as much as not without an oath*] for those Priests to wit, after the order of Aaron were made without an oath, but this, to wit, Christ, with an oath, by him that said unto him, *The Lord sware and will not repent, thou art a Priest for ever after the order of Melchisedech*; By so much was Iesus made the surety of a better Covenant: And they truly were many Priests, because they were not suffered to continue by reason of death. But this man because hee continueth for ever, hath an unchangeable Priesthood: Wherefore hee is able also to save them to the uttermost that come unto God by him, seeing hee ever liveth to make intercession for them. And againe v. 28. *For the Law maketh men high Priests which have infirmities, but the word of the oath*
which

which was since the Law maketh the Sonne, who is consecrated for evermore. These two last passages require a fuller discussion of a Point often touched upon in some printed Treatises, and diverse Sermons: A point much neglected by many good Divines, and carped at by others through their ignorance in true antiquitie, *videlicet*, What the interposition of God's speciall oath doth import more then his largest promises without an oath.

SECT. 3.

Of the calling or destination of the Seede of Abraham, and Sonne of David by solemne oath to the everlasting Priesthood.

CHAP. 12.

The chiefe or maine principle whercon our Apostle grounds his Treatise or discourse to the Hebrews; Containing a Paraphrase upon the most part of the sixt Chapter to the Hebr



Seeing every rationall writer that writes to any good end or purpose, hath alwaies some one or more principles, on which his discourse doth revolve, or settle, as a sphear or body orbicular doth upō it's Axis or Centre; the advise which Cardanus some-where givesto every one, who would take upon him to comment upon any good Author is very usefull. And his advise is this, First, to seeke

Grego. magnus.

* In a treatise upon *Rom. 9. v. 18.* lately published by another without my consent or knowledge. My purpose was to have published another of the same subject upon the 16 v. of the same Chapter delivered by me in a Sermon about 26 years agoe, some few moneths before I wrote the other.

out the maine principles (be they few or more) whereon the Author doth especially rely or ground his discourse or project. There is a rule given long agoe by a better Author for interpreting sacred writ no way dissonant unto this advise of his, *Finis dicendorum optima ratio dictorum*, the end or scope at which sacred writers (in their disputes especially) doe aime, is the true *maister* or standard by which their particular sentences or discourses must be measured, the only right way for finding out the true and literall meaning of what they say. The non observance or want of taking these rules into consideration, hath been the speciall occasion why *S. Paul's* Epistle to the *Romans* hath been of all other portions of Scriptures the worst interpreted by most that have undertaken to comment upon it. But of the main principle or scope of that Epistle I have elsewhere written, and shall as God shall give opportunitie write or speake a great deale more.

2 The principall end or scope of *S. Paul*, (or whosoever were the Author of this divine Epistle to the *Hebrewes*,) was to prove that Christ Iesus, whom the Iewes did crucify, was designed or destinated by God to be a Priest not after the order of *Aaron*, but of *Melchisedech*, and declared to be so, design'd by God's oath to *Abraham*, which was the first oath that God did vouchsafe to make, that is extant upon any sacred record; though the contents of this first oath were more fully exprest in his oath unto *David*. The tenor or importance of both oaths, especially of that unto *David*, are not any where mentioned or prest upon the Iewes in any part of the

the New Testament besides in this Epistle; but in this Epistle very frequently: first in the place before cited *Heb. 5. 10. Hee was called of God an high Priest after the order of Melchisedech.* But the pressing of it further upon these *Hebrewes* our Apostle for the present, forbears for their dulnesse of hearing. *v. 1.* But though they were for the present unfit Auditors of such an high mystery yet were they not such perpetually. The true reason why our Apostle saith the things he had to say of *Melchisedech* were hard to be uttered or conceived by these hearers standing thus affected, was not (as a late writer, before mentioned, conjectures) because this *Melchisedech* who met *Abraham* was the Sonne of God, then appearing in the liknesse of man; For this was a point easy to be uttered, and easy to be conceived, if it had been any part of our Apostles meaning: But of what he had to say, and hath spoken at large in the 7 Chapter of this Epistle, these his Scholars were not capable, at least (he saw) would not be attentive to his lesson, untill he had given them a sharpe though moderate correction, which he doth from the 12. *v.* of the 5. Chapter, unto the 9. *v.* of the 6. Ready they were, as is evident from our Apostles admonition to revolt from the Christian faith unto Iudaisme, and to fall into that irremissible sin which hee there describes. Now to recall men prone to vice or sinne there are but two wayes: The one by manifesting the danger of the relapse; the other by ministring comfort or assurance of happy successe in that course of life which hath been commended by the Physicians of their soules unto them. The dreadfull

estate into which they were without his directions ready to fall, is discovered to them in most pathetically expressions from the 4. v. of the 6. Chapter to the 9. For it is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance: seeing they crucify to themselves the Sonne of God afresh, and put him to an open shame. For the earth which drinketh in the raine which commeth oft upon it, and bringeth forth hearbs meete for them by whom it is dressed, receiveth blessing from God; But that which beareth thornes and briars is rejected, and is nigh unto cursing, whose end is to be burned. These passages shew the dangerousnesse of their disease to whom hee wrote his Epistle, and that they stood in neede of extraordinary physick. The comfortable preparative for the making of them capable of a most soveraigne receipt followeth. v. 9. But Beloved, wee are perswaded better things of you, and things that accompany salvation, though we thus speake: For God is not unrighteous to forget your work and labour of love which yee have shewed towards his name, in that yee have ministered to his Saints and doe minister. Here were a text of excellent use (were it warily handled) for restoring such men, as after their recovery from Atheisme, infidelitie or heresie fall into a relapse as bad as these, as into an apostasy, from the faith (sometimes sincerely professed by them) into libertinisme or prophaneesse. As for a theme as any I have observed in sacred

cred Writ to encourage all men of what sort or condition soever professing Christianitie, to the constant practice of good workes, especially of Charitie.

3 For albeit the workes of charity which the Hebrewes had done could not, albeit the best workes which we now living can doe, can no wayes merit any degree of grace, or make us worthy of the gift of repentance: yet by good workes we become more capable of Gods mercies, of his long suffering, or forbearance to punish us after the same manner or measure, that he doth presumptuous sinners. *וְיָגִיד אֱלֹהִים יִמְחֹל וְיִסְתַּחֲרֵם*; This is as if hee had said, The God whom yee Hebrewes (now converted to Christianitie) serve, *non est dominus adeo durus, is not so* * *rigorous a Iudge*, but that whilst he weighs your latter or present Transgressions in the legall scale of Iustice, he will put your former deeds of charity into the scale of mercy. But leaving the full discussion of this passage to profest Commentators, or Controversy-writers, although wee shall prize good workes, or deeds of charitie at the lowest rate which our Apostle in this place sets upon them, That will amount unto as much, as some learned Fathers have said, *Sunt via ad regnum non causa regnandi*, They are the way to heaven, or meanes to obtaine full assurance of hope here on earth, for so our Apostle presseth his exhortation to them v. 11. 12. And wee desire that every one of you doe shew the same diligence to the full assurance of hope unto the end; That yee be not slothfull, but followers of them, who through faith and patience inherit the promises. For when God made promise to Abraham

* Or inequitable for the word *וְיָגִיד* referres to *iustitia universalis* which comprehends clemency, or benignity as well as legall Iustice,

Abraham, because hee could sweare by no greater, hee swore by himselfe, saying, Surely blessing I will blesse thee, and multiplying I will multiply thee, And so after he had patiently endured, he obtained the promise. So that patience in doing good workes to our losse, or in suffering wrongs from others, are good works or qualifications pre-required to our firm apprehension of God's most free and gracious promises.

4 There is first an assurance given by God unto *Abraham*, and in him to the heires of promise. Secondly there is an assurance of hope in some, and ought to be in all men; and this consists first in the right apprehension of the assurance given by God, and in a well grounded beliefe or perswasion of our interest in the promise conveyed unto us from God by *Abraham*. The right apprehension of the assurance given by God must be in the understanding or braine: The true beliefe or perswasion of our interest in this promise is but the *ingrossment* of our former apprehension in our hearts. How this beliefe or assurance of hope must be wrought, or confirmed, comes after to be discussed: Of this only we are in this place to forewarne the Reader that hee must not beginne his beliefe or perswasion backwards, or the wrong way, that is, not to make that *πληροποιαν τῆς ἐλπίδος* (whereof the Apostle speakes) the first part of his Creed. For to arrive at this point of beliefe or degree of hope, is that *πλειονος* or *perfection*, unto which our Apostle sought by degrees to conduct these *Hebrewes*, who had been truly converted to the Christian faith, and had continued till this time true believers in their kind; men better catechized

teched in the first principles of beliete, then any man now living is, for they had an Apostle for their Catechist, as appears from the first v. of the 6. Chapter. The only way to attaine unto this *perfection* or *assurance* of hope, is to follow the footsteps of such as inherit the promise, or had a firme and true apprehension of their interest in it whilst they lived here on earth. Thus much is implied in the fore-mentioned exhortation of our Apostle, v. 11. & 12.

5 The assurance given to *Abraham*, and in him to all that follow his footsteps, is on Gods part as full and absolute as almighty power could make it; for it is a promise confirmed by oath, and by the most solemne oath that could be administred or made: for God sware by himselfe, who is the greatest of all that either God or man can sweare by. There could nor be either a greater power, or any other so great besides, yet even amongst men who alway sweare by some divine power or revenger of false oaths greater then themselves, an oath puts an end to all strife or Controversy in Law, as our Apostle teacheth us v. 16. But in what times, or in what cases this maxime is, or was most true (for most true it is with the allowances of the circumstances for time and place or in matters determinable by oath,) are Questions proper to interpreters of Law, whether Judaicall in the Jewish Nation, or of Lawes established in other Nations at or before the time wherein the Author of this Epistle did write; who as I should presume from this very allegation besides many other reasons, was *S. Paul*: For I know no other of our Saviour's Apostles or Disciples.

sciples (though most potent in Scriptures) which had so much skill, either in the Lawes of the Jewish or other Nations as *S. Paul* had, being brought up at the feet of *Gamaliel*. For the better understanding of this our Apostle in the last fore-cited verses, or at least for occasioning others to search deeper into his meaning then many Interpreters or plausible Preachers usually doe, it will not be amisse to premise somewhat concerning the nature of oaths, or their ancient use amongst men before wee come to explicate the renour of God's oath, and the Covenant made by it unto *Abraham*.

CHAP. 13.

The use of oaths, and their observance is from the Law of Nature. Of the manner of taking solemne oaths amongst the Ancients of severall Nations.

THough all men in former ages were not acquainted with the true God by whom all ought to have sworne, though some transformed the Deity into the similitude of beasts, though some directly acknowledged no God at all, no divine power; yet even in the very worst of these, the smothered seeds of Religion did give some *crisis* of their *inherence* in matter of oath or imprecation. The ingrafted notion of the Deitie upon provocation or occasion of swearing, found alwaies some, though often a preposterous or sinister vent. Even such stupid Tyrants as thought no Power

power so great as their owne, such as did pick deadly quarrels with their vassalles for not swearing by their *Gemins*, did use to swear not (as God here doth) by themselves, or by their owne power, but by such creatures as did command their desires or affections; for their consciences secretly suggested to them that these were greater then themselves. And it is no marveile if this *honour of Invocation*, which is due only to the true God, were by godlesse persons oftentimes tendred to those things, which they loved or admired most, because these were in truth and deerd to them as Gods. *Caligula* used to swear by *Drusilla*, sometimes by that horse, which hee caused to be fed in as Lordly a plate as any that came unto his owe table, and which he had destinated to be his fellow Consul. It seemes this was a bonny beast, whereas hee himselte was an ugly Monster amongst men. The Emperour *Claudius* (as *Suetonius* tells us) *conversus in officia pietatis in iurandum neque sanctius neque crebrius instituit quam per Augustum*, did not swear so often, nor hold any oath so strict as to swear by his Predecessor *Augustus*. And *Iunius Brutus* as a good Author tells mee, did use to swear solemnely by the blood of *Lucretia*, The most solemne oath among the Pythagoreans, a devout and religious Sect of Philosophers, was *per ternarium*, the number of three. The reason I take it was, because this number was to them as the mystery of the blessed Trinitie is to us. Some heathens (as the Egyptians) did swear by hearbs, by beasts or livelesse elements, because they misconceived some divine power to have peculiar residence in

them or about them. And some no evill Princes did swear or authorize others to swear by their scepters, because they took these as emblemes of divine power. Others swear by the parts of their owne bodies, as by their hearts &c. Yet these were *directly* & *formally* rather imprecations then oaths, yet *oblique* or *implicitè iuramenta*, (as the Lawyers speak) *collaterall* or *connotative* imprecations of divine power to whom the execution of vengeance upon themselves, or upon the parts of their bodies, if they swore falsely did in their opinion properly belong. But whatsoever was the direct and formall object of Iudiciall oaths, their outward forme of solemnity was alwaies, or for the most part accomplished *tagendo altaria* or *elevatis manibus*; or both wayes:

Præsentitibi maturos largimur honores,

Iurandaq; tuum per nomen ponimus aras,

saith the Poet of *Augustus*. And the Grecian which gave first occasion to the Pproverbe *Amicus usque ad aras*, implied his readinesse to tell some such smooth tale or officious lye for his friend's good as he durst not avouch, if hee were called to touch the Altar. This was the custome (it seemes) in those ancient times wherein *Moses* lived. *Moses* built an Altar, and called the name of it *Iehova Nissi*, for hee laid because the Lord hath sworne; or (as some read it) because *hee hath lift up his hand* he will have war with *Amalech* from generation to generation. To lift up the hand or touch the Altar (one or both of them at least) was as much as the kissing of the Booke is to us; the principall formalitie, or externall character

of

in ancient times was to touch the Altar &c.

77

of a solemn oath; *Ergo is, qui si aram tenens juraret crederet nemo, per Epistolam, quod volet, iniuratus probabit?* Shall we then take his testimony by a letter without an oath for a just prooffe, whose oath though he laid hold upon the Altar no man would trust? To swear by the name or power of God, as a profound Civilian instructs us, is *de essentia iuramenti*, the essence or forme of an oath, but to kisse the Booke &c. is *de consuetudine* a matter of custome. *Intrepidus altaria tangere*, in Iuvenal's construction is, all one as to make no conscience of an oath, the essentiall propertie of Epicurean Atheisme.

Sicero in orat
pro Flacco.

Duarenius.

See the fift
Book of these
Comments
upon the
Cree d. sect. 1.

2 Wee must not thinke our Apostles rule [*that an oath is to make an end of all strife*] to be defective or lesse universall, then it makes shew of, although it cōprehend not Epicures, nor take fast hold of Atheists, because these are but equivocally men, or at the best they can be no better parts of any civill body, or humane society, then a broken linke is of a chain. He that makes no conscience of an oath may make better assurance of his lands and estate then of his internall thoughts or affections, without which assurance there can be no true society amongst the sonnes of men. *Nullum vinculum ad astringendum fidem Maiores nostri iureiurando arctius esse voluerunt*, saith Tully. But an oath assertory, not by Roman constitutions only, but by divine Law is a kind of civill rack to constrain men to confesse the truth concerning matters present or past in cases expedient for the maintenance of humane society. And an oath promissory, or *de futuro* is God's wrest to ta-

sten our soules unto the truth professed by us for the performance of good duties. With this later use the usuall etymologie of the word *oath* in Greek, hath some affinitie: For they would have the word *ὅρκος* to be of the same progenie with *ἄρκος*, because he that sweareth is tyed or bound to those points, which he acknowledgeth or confesseth. Yet many of the ancient *Etymologers* would have the word *ὅρκος* (in the Grecian language) derived from *ἄρος terminus*, unto which derivation our Apostle (as some Divines conjecture) doth allude, when he saith that an oath is *ἡ ἀρχὴ ἀπολογίας*, an end or terme of all Controversies. This as I dare not deny, so I would not, nor perhaps would the Authors or Abettors of this opinion, ground the strength of our Apostles argument so much upon the grammaticall signification, or etymology of the word *ὅρκος*, as upon the reall exposition or civill use of it in legall customs and constitutions of most Nations concerning like cases to that mentioned by him; as in matters of trust or contract betwixt man and man, without any other witness then themselves. For so the Lord (by whom we ought to swear) had enacted it, *Exod. 22. 10.* *If a man deliver unto his neighbour an asse, or an ox, or a sheep, or any beast to keep, & it die or be hurt or driven away no man seeing it, then shall an oath of the Lord be betweene them both, that he hath not put his hands unto his Neighbours goods: and the owner of it shall accept thereof, and hee shall not make it good.* The like Law or constitution was sometimes of like force in Egypt. *Bochoridis leges*, saith *Diodorus* *mandabant ut si quis pecuniis mutuo acceptis absq; syngrapho*

* *Προσάγει
τοὺς δὲ τοὺς
μὴ ἀδύνα-
τον εἶναι*

videtur ad id quod dicitur in scriptis. *apud iudaeos &c.* Primum ideo, ut iurandi religionem magnificantes, Deum revererentur. Cum enim manifestum sit, quod sepius deierans fidei iacturam faciat, ne emolumento illo privetur, maxime perire cavebit unusquisque ne ad iuramentum deveniatur. Deinde hoc cogitavit legislator si fidem in vita integritate constituat totam, cunctos ad morum probitatem invitatum iri, ne tanquam fide indigni infamentur. Iniquum praterea iudicabat, quibus contra iuramentum fides habita esset, huius de eodem contractu iuratis fidem denegari. *bibli. lib. 1. de Egypt. legibus.*

grapho se debere neget, interposito iuramento a debito absolvatur. That if mony's committed to trust without specialty or mutuall writings should be denied, the Controversy should be ended by the Defendant's oath, And he gives this reason for the equitie of this Law: [Why should not the Iudge or Law give as much credit to any man's oath, for as much as another commits to his trust without any assurance at all, or without any better assurance then the Creditors's oath?] The like esteeme did the Grecians make of the pretended debtor's oath in like Controversies. When *Psidas* an hoast of *Tenedos* denied the charge of money delivered unto him by *Archetimus* of *Erythrae* his ancient friend and guest, the matter after some altercation of words was referred to oath. Now albeit *Psidas* his conscience did serve him to deale unjustly, yet it grudged to sweare directly a grosse untruth; and to stay the muttering of it with some shadow of truth, that is, with plaine equivocation, he feignes himselfe so sicke and crazie against the day of finall hearing, as if hee stood in need of a staffe, into which (being made hollow on purpose) hee cunningly stuffed up the gold about which the Controversie grew: Being called to his oath which was to be *elevatis manibus* with hands lifted up, hee committed his staffe to the custodie of

B

Ar.

a Stobaeus de
periurio. pag.
198.

Archetimus, the plantiffe, and thus proceeds; It is
- true (saith he) that my friend *Archetimus* delive-
- red so much gold unto me, but by the oath which
- I have taken, I have delivered the same summe un-
- to him againe. This oath (though to *Archetimus*
- his knowledge altogether false) had by the cu-
- stomes of that time and place made a full end of
- the Controversie to his losse, which he perceiving
- threw downe the staffe with such indignation to
- the ground that the handle bursting, the gold
- which hee trusted unto him fell out. And thus the
- providence of God (saith mine Author) saved
- *Archetimus* harmelesse; but *Psidias* (as men say)
- came to a fearfull end.

CHAP. 14.

*Of Oaths promissorie specially for Confirmation of
of leagues, and of the fearfull indgments that usu-
ally fall upon them, who wittingly and willingly vi-
olate them.*

HHe use of oaths amongst the Romans was
somewhat more ample then all these in-
stances simply, though how farre it did
extend, I leave it to the determination of
Civilians. A very good Civill Lawyer tells mee,
(and his testimony is most consonant to our Apo-
stles mind in this place) *Vetus fuit regula iuris causa
iureiurando decisam non retractari*, that a cause or
case of Controversie decided by oath, might not
be traversed or recalled. *Justinian's* restraint of this
ancient

ancient rule in some special & rare cases, rather corroborates then impaires the indefinite truth, or generall validitie of it: Yet were not oaths *assertory* more authentique, or of more validitie in ancient times for ending Controversies betwixt man and man, then oaths promissory (such as God's oath in this place is) were for maintaining publique peace or confirming leagues betwixt Nation and Nation. The examples of heathen as well as of sacred Princes or Generalls (so we would follow them) teach us not to retract any thing that we have sworne unto, nor to delay performance of any thing which wee have promised by oath, albeit the conditions in some cases prove such in the issue, as wee would not have subscribed unto them at any hand, had we knowne them; in others, such as wee ought not to have subscribed unto. When *Alexander* the great, (a Prince otherwise too rash and furious in executing his rigorous designs) perceived that the *Lampsaceni* (open Rebels in his interpretation) had entertained *Anaximenes* his fathers old acquaintance to plead for their pardon, fearing that this smooth-tongued Orator (if hee should permit him to speak his minde at large,) might somewhat mitigate the rigorous sentence pronounced against them, upon the Orator's first approach into his presence takes a solemne oath by the Gods of Greece, that hee would doe quite contrary to whatsoever hee would request on the behalfe of the *Lampsaceni*. Then said *Anaximenes* it will litle boote me to be long in my petition which in brieft shall be this, *That you would captivate their wives and children, destroy their City,*

L

and

and set the Temples of their Gods on fire. Now albeit this boistrous King had stedfastly purposed to doe asmuch as the Orator's words imply; and had interposed a solemne oath to confirme his purpose, yet his oath being by the Orators cunning retorted, his former resolution did relent and yeeld unto the Orator's first intended serious request. And in memory of this great Controversy between this great Prince and his Rebellious Subjects or revolted Confederates, thus happily ended by a retorted or inverted oath, the Orator had an Olympick statue erected to him by his Clients.

*Pausanias lib
6. hoc est Eli-
acor. 2.*

Thus to save this City with it's Inhabitants could not be more prejudiciall to Alexander's former oath, or resolution, then it was to Ioshua to make peace or league with any Cananite; for God whose Generall hee was had given him expresse command to the contrary: Yet in asmuch as that strict commandement given by God, was only particular to this purpose, the neglect of it, especially upon ignorance of circumstances was evill only because forbidden, and only so farre evill as it was forbidden. But in asmuch as an oath is the most sacred bond in humane societie, the breach of it is not only evil because forbidden, but therefore forbidden because in it self so evil. Whence though it were unlawful for Ioshua to make any league with the Gibeonites being by Nation and Progeny Cananites, yet in asmuch as they were men, the league once made with them being confirmed by oath might not be violated by him, or any of his Successors. The legall maxime in this case holds most firmly, *fieri non debuit.*

though contrarie to former oaths, may stand.

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buit factum valet. Although *Ioshua* had formerly sworn to have continuall warre with the Cananites, yet the interposition of this oath, upon a mistake that they were not Cananites, must be ἀπλοῖα παρὰς, an end of hostile quarrell betweene Israel and the Gibeonites: or if any haply should here reply that this league did *valere de facto* was made *valid* more through *Ioshua*'s curtesie or scrupulosity of conscience, then by the Law of nature, Nations, or by any strict rule of equitie; the severitie of God's judgments upon the house of *Saul* for violating this league which *Ioshua* had made by oath more then foure hundred yeares after he had made it, will convince him of error. *Saul* sought to slay the Gibeonites in his zeale to the children of *Israel* and *Judah*, 2. *Sam.* 21. 2. but as if *Israel* had forfeited their estate in the promised land by breach of their former Covenant, the earth for three yeares denied her increase, as it is *verse* the first: Nor could this famine be satisfied otherwise then by the flesh and blood of those men for whose sake the Gibeonites blood had beene unjustly spilt. For when *David* (being instructed of the Lord that the famine was sent to revenge their wrongs) demanded of the Gibeonites (to whom the Lord now had given power of binding and loosing *Israel*,) *What shall I doe for you, and wherewith shall I make the attonement that yee may blesse the Inheritance of the Lord?* They said unto him, *Wee will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel; But the man that consumed us, that devised evill against us, that wee should be destroyed from remaining*

in any of the coasts of Israel, let seaven men of his Sons be delivered unto us, and wee will hang them up unto the Lord in Gibeah of Saul, whom the Lord did chuse. v. 3. 4. 5. 6. But David (as it followes) spared *Mephibosheth* (at whose life the Gibeonites did specially aime) because of the Lord's oath that was betweene them, between David and Jonathan the Son of Saul.

3 But here least such malevolent eyes or eares as *Machiavel's* or *Machiavilian* Politicians, should by looking upon or hearing this story read, let in suspicion into their unhallowed hearts, of some secret complot betwixt the Gibeonites and David for planting the Scepter of Israel in David's stocke by rooting out the whole stock of Saul besides this impotent forlorne branch *Mephibosheth*; we may parallel this prodigious calamitie with others like unto it, which in the observation of heathen writers have by the providence of God befallne other royal families for the perjurie of their Progenitors, albeit executed upon them by the hands of men. The difference will be only this, that David in the execution of God's fierce wrath upon the house of Saul did understand his Commission much better then other Executioners of Gods like wrath did, who did nothing but what God would have done, but without just warrant.

4 Could Kindomes be surely founded upon their present strength and greatnesse, or states be made stand upright and firme by rule of secular policy, the likelyhood was greater that the Macedonian Kingdome should have continued in Philip's race

race then the Kingdome of Israel in the house of
 „ *Saul*. Every man (saith **Pausanias*) will easily
 „ grant that this *Philip* for his atchievements was
 „ the greatest King which *Macedon* had either be-
 „ fore or after him: Of Princely vertues he had so
 „ many and so well mixed, as few Princes in any
 „ ages have enjoyed the like. What then did hee
 „ want why he might not be reputed in wise-mens
 „ censure a good Governour or Commander? On-
 „ ly this, that hee had his owne oath at too great
 „ command. His perjury did spoile his politick pro-
 „ jects whilst they seemed most to prosper, and rui-
 „ nated the foundations of his intended Monarchy
 „ as fast as he laid them; and which is worst of all,
 „ his foule being infected with this foule sinne did
 „ propagate the *rot* unto the fruit of his bodie: As
 „ he had often deluded his Gods, so the Oracle
 „ to revenge this quarrell deluded him. The sen-
 „ tence of death which hee expected the Oracle
 „ should at his instance award upon the King of
 „ *Persia*, did seize upon himselfe in his best yeares
 „ and amidst his triumphant jollities. Immediately
 „ upon his death his infant Sonne by *Cleopatra* was
 „ with his mother scorched to death in a vessell of
 „ brasse by the appointment of *Olympias*, unto
 „ whose cruelkie another of his sonnes by a former
 „ wife within few yeares after was sacrificed. And
 „ as if their complaints and outcries against this un-
 „ just execution of a womanish wrath had been ap-
 „ pointed, or authorized to bring downe God's
 „ more immediate judgments upon the remnant of
 „ *Philip's* seed or his grand-children, (which had

* In lib. 8. hoc
 est de Arca-
 dic.

„more potent guardians in humane possibilitie to
 „shield them from humane violence,) these were
 „cut downe by fates, or (as my Author's words
 „will beare it) by the destroying power.

5 And as for *Alexander's* untimely death it is remarkable amongst children. It is an excellent Epiphonema wherewith *Pausanias* concludes his discourse concerning *Philip's* perjury: If *Philip* (saith he) when he laid his plots for erecting the Macedonian Empire had laid the Delphick Oracle, given to *Glaucus* the *Spartan*, to his heart [*Ἄνδρες δ' ὀφθαλμοὶ καὶ ὤτιον ἀγίων, the posteritie of men which make*
 „conscience of oath shall fare the better] wee should
 „have no reason to suspect that any of the Gods
 „would have extinguished *Alexander* and the Macedonian glory, as it had beene with one and the same breath of their displeasure. Now the Oracle pronounced the sentence of untimely death upon the posteritie of *Glaucus* the *Spartan* because hee consulted it, whether he might with safety forswear the pawne or deposition which the *Milessians* had committed to his fidelitie: And when knowing his doome he sought the revocation of the sence upon promise of full restitution, he only obtained this answer for his owne and others instruction [*to sollicite or tempt God to abett, or countenance perjury, and to be actually perjured come both to one reckoning.*] If the Reader suspect the authoritie of the Oracle upon presumption that all oraculous answers were inspired by Divels, or discredit the story it selfe because related by *Herodotus*; as I may not joyne with him in raising needlesse suspicions, or too large imputations

putations against one or other, so I will not request him to admit the relation upon any other termes then as an Embleme of divine truth.

6 That which this Embleme represents as *verosimile*, was remarkably fulfilled in *Iehoiakim* and *Zedechias*: Both of them had deserved death and deposition for their other finnes; but that which moved the Lord to write these two principall stemmes of *David* childlesse among the families of *Judah*, was falsification of their oaths to *Nebuchadnezzar*. *Zedekiah* had God's speciall promise that he and his house should live, upon condition he would submit himselfe (as by oath he was bound) unto the King of *Babel*; but sleighting his oath till time was past, and not submitting himselfe to *Nebuchadnezzar* till he was caught, his sonnes were slaine before his eyes. And no sooner had this tragicall spectacle found entrance into his troubled soule, but the windows by which it entred were shut up; that so having no possibilitie of vent for griefe, it might reflect more vehemently upon his pensive heart, and be such a perpetuall torment to his restless fancie, as an eare-wig is to the braine into which shee hath crept. I will conclude these instances concerning oaths *promissory* with his verdict, who was able to make the induction good. *Si quis omnem antiquitatem & bellorum memoriam ab ultimo principio repetat, profecto reperiet eorum qui pactas violarunt inducias, miserrimos exitus & civitatibus ac populis calamitosissimos extitisse. Bodinus lib. 5. pag. 964. He that would take paines to search records of Antiquitie or memorialls of warre from the first beginning of histo-*
ries

August 1891
at Cape Cod
Mass.

7. One part of this Alliance or Compact was
the Profession of the same Religion. From the Accord
resulting, the Language of Italian, Spanish
German, and others of Transalpine, was not
in use, and the French more humbly re-
spected of Transalpine. The Roman Catholic
Antiquary of France, who had the Privileges of an
League between Philip of Spain and France, and
during the second King of France, describes the
miseries and calamities which befell France in their
unending broils, and civil wars, from the violation
of this League on the French King's part, where-
unto he was tempted by the pretences of the
Roman Oracle upon a dispensation with his oath
proffered unto him nor sought by him. So much
worse was the spirit of this Roman Oracle than the
spirit which guided the Delphick Oracle in the
answer to Glaucus the Spartan before mentioned.
The like dispensation of the Pope with an oath of
Contract did set the rebellion in the North on foot,
and was the cause of the calamity or misery which
befell him and his family, who sought for it and o-
thers of his Associates.

8 And no marveile if God in this case be severe to visit the finnes of fathers upon the children, as well as in the case of idolatry. For of these two finnes, perjury or wilfull breach of solemne oath is the more abominable, though I know not whether I should

should account them two finnes, or several branches of one sinne; or whether were worse utterly to deny the truth of God's being, or his omnipotency; or to produce him as a witnesse or Countenancer of that which is untrue. The truth of God's Being and his Iustice being presupposed or beleaved, it stands with reason what *Bodin* hath observed, *That perjury should bring forth destruction and calamitie, whether to publique states or private families in greater plenty then any sinne whatsoever.* Other enormities alwayes deserve God's wrath and in the issue bring it upon offenders, but perjury only is conceived and brought forth by solliciting or imploring God's wrath or vengeance upon such as commit it. But some will here demand, What is all this which hath beene said concerning the sacred use of oaths amongst men, and the plagues executed upon such as violate those sacred oaths, to the oath which God interposed to *Abraham*, or to their assurance which rely upon him? Much every way. For, the speciall, if not the only reason why God's hand hath light so heavy upon all perjured persons is, because God himselfe, who vouchsafed to sweare to *Abraham* for our comfort, is so true in all his promises, and so unpartiall in awarding Iustice that hee would not punish mens neglects or contempt of solemne oaths so severely as usually he doth, were he not beyond comparison or comprehension more observant of his oath when he swears by himselfe, then we are of our oaths which we take in his name. Briefly, albeit some in this age among the most zealous Professors of Christianity escape his visible

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punishments,

ries extant, shall clearely find that the violation of leagues or solemn truces hath brought a miserable end upon truce-breakers, whether private persons or publique States.

Thuanus.

About the 10
of Queene E-
lizabeth.

7. One part of his instance or induction hee tooke from the league betwixt Henry the second French King, the Lantgrave of *Hassia*, *Maurice* of *Saxony*, and *Albert* of *Brandeburg*, violated first by *Maurice*, and afterward more shamefully by *Albert* of *Brandeburg*. The noble historian and great Antiquary of France, who had the Articles of the league betwixt *Philip* of Spaine and (I take it) this *Henry* the second King of France, derives all the miseries and calamities which befel France in their intestine broiles, and civill warres, from the violation of this league on the French King's part, whereunto hee was tempted by the pretended infallible Roman Oracle upon a dispensation with his oath proffered unto him not sought by him. So much worse was the spirit of this Roman Oracle then the spirit which guided the *Delphick* Oracle in the answer to *Glaucus* the Spartane before mentioned. The like dispensation of the Pope with an oath of *Contract* did set the rebellion in the North on foot, and was the cause of the calamity or misery which betell him and his family, who sought for it and others of his Associates.

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should account them two finnes, or several branches of one sinne; or whether were worse utterly to deny the truth of God's being, or his omnipotency; or to produce him as a witnesse or Countenancer of that which is untrue. The truth of God's Being and his Iustice being presupposed or beleaved, it stands with reason what *Bodin* hath observed, *That perjury should bring forth destruction and calamitie, whether to publique states or private families in greater plenty then any sinne whatsoever.* Other enormities alwayes deserve God's wrath and in the issue bring it upon offenders, but perjury only is conceived and brought forth by solliciting or imploring God's wrath or vengeance upon such as commit it. But some will here demand, What is all this which hath beene said concerning the sacred use of oaths amongst men, and the plagues executed upon such as violate those sacred oaths, to the oath which God interposed to *Abraham*, or to their assurance which rely upon him? Much every way. For; the speciall, if not the only reason why God's hand hath light so heavy upon all perjured persons is, because God himselfe, who vouchsafed to sweare to *Abraham* for our comfort, is so true in all his promises, and so unpartiall in awarding Iustice that hee would not punish mens neglects or contempt of solempne oaths so severely as usually he doth, were he not beyond comparison or comprehension more observant of his oath when he swears by himselfe, then we are of our oaths which we take in his name. Briefly, albeit some in this age among the most zealous Professors of Christianity escape his visible

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punishments,

punishments, or sometimes prosper better in worldly estate for their perjury then many amongst the heathen did: yet by this practice they forfeit their interest in the assurance which God made by oath unto the heires of promise. Every one that hopes to be blessed with faithfull *Abraham*, or to be partaker of the blessing promised by oath unto him must in this particular be perfect as his heavenly Father is perfect. Every one that hath been tainted with this foule sinne how great a gainer soever hee be by it in worldly courses must purge himselfe from it by the solemn proper acts of faith, that is, by true Repentance, Almes-deeds, and full Restitution of accursed gaines to the parties whom he hath wronged: For (as our Apostle tells us) every one that hath this hope, that is, to be the Son of God with faithfull *Abraham*, must purifie himselfe, as he is pure. 1. *Ioh.* 3.3.

CHAP. 15.

In what cases solemne oaths were or are to be taken and administred.

AMongst others truly instilled golden verses of *Pythagoras*, every verse conraining some one or other morall rule of good life, this was a principall one, Σ Ε Β Ο Υ Ο Ρ Κ Ο Ν.

I The Comment or Paraphrase of an heathenish Writer, though a profest enemy to us Christians, at least to such as lived in his age, is very Christian, as many other parts of his Commentations upon

upon *Pythagora's* morall rules are (to use the words of that learned French Civilian *Tiraquel*) most Divine.

2 Whilst I revise these and the former observations of the heathen, concerning oaths, and consider how exactly parallel they are to the sacred rules of God's written Lawes and Cases determined by divine Iustice, I cannot but resume the Prophet *Ieremiah's* wish or prayer, *Oh that my head were turned into a well or fountaine, that I might weepe day and night for the sinnes of this people!* And of this age wherein a man may more safely beleeeve a Turke swearing by *Mahomet*, or a canting Beggar by his *Salomon*, or a rude pit-man, or coale-worker by spitting upon a coale, then many witnesses, who beare the name of Gentlemen and good Christians, whilst they swear in Courts of Iustice by the Lord God of their salvation, kissing the Booke wherein their interest in the promises made to *Abraham*, and their hopes of the life to come, are contained. Nor is this the fault of false witnesses only, but of Law-makers or Interpreters, or of men in Authoritie, that a man may be sworne out of his inheritance, out of his livelyhood and good name by one uncatechized Clowne or Atheist, who neither knowes by whom, nor unto what he sweares; ready at all times to lend that which he heares called an oath, unto his friend or brother in milchiefe. An oath being a speciall part of Religion, it were to be wished it were never to be administred or exacted by such as give more prooffe to shew their authoritie and power in being enabled by humane Law to give it, then ei-

ther of their desire or abilitie to instruct the party swearing unto what he ought, unto what he ought not to sweare, or in any other principall point of Religion. Many cases are often determined by one mans oath which are not possible to be proved by the oaths of any ten men living, though men of life and manners unsuspected. And yet in case the person swearing to his neighbour's utter undoing might be convicted of wilfull perjury, the best remedy that the Law or Custome affords him will prove much worse then the disease it selfe; that is, beget a tedious suit in some costly Court. But neither did the primevall Church of God, nor the ancient Lawes of heathen Nations admit of any such Custome. Exceptions against lewd persons or suspected witnesses were admitted before they were permitted to sweare: Or in case any were detected to swear falsly, the detection was without any great cost, and the punishment severe and speedy. In case a man had sworne falsly against his neighbour in matter of debt, hee was, besides other punishments, to pay as much as his neighbour should have been damnified by his oath. In case of infamy and slander hee was adjudged to undergoe the same punishment which his oath, had it beene admitted, would have brought upon the party accused. If hee had sworne against another in a matter capitall, his perjury was punished with death, and so were false accusers, albeit they did sweare or accuse on the behalfe of the Prince or Emperour. One of the best Gatechismes that I dare commend unto such as have power to minister solemne oaths, or unto such as
are

*Vide Duare-
num in traſſa-
tu de iura-
mento.*

but upon speciall and weightie occasions.

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are bound to answer upon oath, or ready when occasions require to interpose oaths voluntary, is the Comment of the fore-cited Philosopher upon that golden verse of Pythagoras.

IUSIURANDVM COLB.

Fuerit autem cultus ejus servandi optima ratio & cura, si eo nec frequenter utaris, nec temere, nec quibuscumque in rebus * nec ad sermonis amplificationem, nec ad narrationis confirmationem atque fidem, sed quantum fieri potest, rebus tantum necessariis simul atque honorificis adhibeatur, eoque tempore cum nulla salus alia quam ex sola iurijurandi veritate expectatur. Invenient verò fidem isthac apud eos qui audiunt, si congruum iurijurando modum adhibuerimus, sique suspicionem omnem non ijs solum qui juramento abstinent, sed qui utuntur etiam sustulerimus, quicquid in mortalium rebus veritate maius nobis haberi.

* unde ἐπὶ τοῖς παρὰ τοῦ χυοῦ μὲν εἰς ἀναπλήρωσιν λόγου.

Hierocles

in 2^{um} aureum carmen Pythagoræ.

God's oath at all time when it pleased him to sweare, was a voluntarie oath; no Authoritie could exact it of him. But how free or voluntarie soever his oath to Abraham was, it was not gratis dictum, but interposed to some good use or purpose. The speciall uses or purposes of this first oath of God (which is upon record) comes in the next place to be discussed,

3 It is on all Sides agreed that the Article or mat-

M 3

ter

ter unto which God did sweare, was of great consequence and weight: For men ought not to make solemne oaths or protestations, but in such cases; because they are commanded to be holy as he is holy. But can there be any case or businesse betwixt God and man of so great consequence, that his sole word or meere promise might not suffice to determine it? His word in it selfe no doubt is more firme and sure, then all the oaths of men and Angels. It is therefore in the second place presumed or granted by all good Writers, that our Gracious God confirmed this promise by oath *ex abundanti*, for the support of mens infirmities, which too often measure the goodnesse of God and the fidelitie of his promises by their owne notions of goodnesse, or by their experience of such fidelitie as is found in promises amongst good men. But albeit wee may take surer hold of any mans word or promise, then of his indefinite overtures or inclinations to doe us good, yet a very honest mans word is no sheate-anchor for a wise man to rely upon in a violent storme. The *fest* sometimes may be sure and firme when the cable is slender and weak: Or the cable very strong, when the *fest* or Anchor-hold is slippery. Hence ordinary promises or professions of reall kindnesse by a tacite or implicate consent of most men, admit diverse exceptions or dispensations, whereof solemne oaths are incapable. In what termes soever ordinary promises or professions of kindnesse be expressed, their tenour is to be understood or construed with this *Proviso, Rebus sic stantibus*. Vnexpected disaster, or rare mischance, is in common

common equitie a sufficient release for non performance of that which was sincerely promised upon probable hopes of better meanes or abilities; or at least of the continuances of such meanes as the party had when hee made promise. Many men who will hardly straine their oaths for their life, will dispense with their honest words, or good intentions, rather then subject themselves to any incompenfable worldly mischief, or remediless inconvenience, which may certainly follow upon the performances of what they promised. For this reason every wise man must be more wary to what he swears, then to what he promiseth. For matter of promise concernes things temporall only, whereas hee that takes a solemne oath, doth sequester his immortall soule and estate in the life to come, into the hands of the Almighty Iudge and Revenger of perjury. Hence was it that the noble *Romane Regulus* did chuse rather to returne to the *Carthaginians*, resolving to endure all the tortures and paines that they could inflict upon him, then to violate the solemne oath which they administred unto him. And albeit the *Carthaginians* knew him to be a man for his fidelitie and due observances of his promises, as just and righteous as *Rome* had any; a man more faithfull and true (if wee believe ancient histories) then the *Carthaginians* ordinarily were; yet out of discretion and politick obseruance, they held it more safe to trust to *Regulus* upon his oath, then upon his meere promise. No wise man or prudent Statist unto this day, will trust the best man living (over whose person or estate hee hath no command or jurisdiction)

*Warensundus
in meditamen-
tis profideri-
bus.*

rifdiction) in matter of greater consequence, without a solemn oath. A grave * Civilian observes *absq. inrejurando alicui in fœderibus contrahendis confidere, est piscari in aere & venari in medio maris.*

CHAP. 16.

God's oath to Abraham was an oath for Confirmation of the league betwixt them. Of the severall manner of leagues.

NOW God's oath to *Abraham* was an oath of league, a solemn confirmation of that Covenant which God had entred with *Abraham* at the Circumcision of his Son *Isaac*. We may observe in the sacred story, that *Abraham* had first God's meere promise, and on that he faithfully relyed *Gen. 12. 13. 14. &c.* Afterwards, this promise grew into a solemn everlasting Covenant, signed on *Abraham's* part by the Circumcision of himselfe, and his sonne *Isaac*; and afterwards confirmed on God's part by solemn oath; and lastly signed and sealed by the bloody death of the only Sonne of God. For the Readers better conduct in the passages which follow, it will be requisite first to entreate briefly of the nature of Covenants and Leagues. Secondly to display the Evangelicall importances of the oath, by which this League was first confirmed and afterwards renewed. The word *Covenant* in our English, is sometimes equivalent to that which the Latines call *pactum*, or *conventum*, to wit, any contract or bargaine, wherein there is
quid

quid pro quo, somewhat given and somewhat taken. And in this sense every Covenant or bargaine is an act of commutative Iustice, wherein there is *ratio dati & accepti*, a mutual bond betweene the parties contracting upon some valuable considerations. A Covenant of this ranke there cannot any be properly said or imagined betwixt God and meere man as *Abraham* was; for who can give any thing unto God which was not his owne before, by a more soveraigne right and more peculiar title then it is, or can be his that would take upon him to make God his Debtor by deede of gift. And for this very reason the acuteſt Schoolemen resolve us, that commutative Iustice cannot be *formally* in God. But when wee read that Iustice is one of God's essentiall Attributes, or when we say that God is truly and *formally* Iust; this must be meant of distributive Iustice, the ballance of whose scales are *pæna* and *premium*, matter of punishment and matter of reward. For God as a just Iudge doth truly and accurately render unto every man according unto all his wayes without any respect of any advantage gaine or profit that can redound unto him by mans doing good; but meereley out of his unspeakable love unto mercy it selfe, unto bounty it selfe, or unto Iustice it selfe. But though there cannot be such a *Pactum* or Covenant betweene God and man, betweene God and *Abraham* himselte; as is a proper act of commutative Iustice wherein there is *ratio dati & accepti*; (For *Abraham* had nothing to give unto God from whom hee had received all that hee had, and from whom hee did expect to receive his

sonne Isaac, in whom the very Covenant was to be established: yet there may be betwene God and man, and there was betwene God and Abraham a true and proper Covenant in another sense, that is, as much as the Latines call *fœdus*, a true or proper league of amitie or association. And thus the word in the originall, especially in Genesis 17.7. is to be taken.

2 This kind of League or Covenant may be of two sorts, *fœdera iniqua quæ victores victis dabant*: Such as the Conquerors would give unto the Conquered, which was alwayes upon unequal termes or conditions; and yet better for the conquered and weaker part to admit of, then to be altogether without league or securitie for their safety or protection. Or they were *fœdera æqua*, leagues entred upon equal termes or condition; such as usually are the leagues betwene neighbour-Kingdomes, free-States; or Sovereignties independent each on other, especially if such leagues be made when the one hath the other at no advantage: And these leagues were of two sorts; either mutually defensive only, or offensive as well as defensive, as the Greekes say, *Συνμαχία & ἑμπόρος*; or as the Latines more fully expresse the nature of them, * *ut eosdem haberent & hostes & socios*, that hee which was a friend to one party should likewise be held a friend unto the other partie included in the league: that hee that should declare himselfe an enemy to the one party, should forthwith and for so doing be taken and reputed for an enemy unto the other party. Besides this mutuall aid or assistance in times of warre, one speciall end

* Inter alios
commentato-
res in Iustinū
vide victori-
num Strigeliū
in annum no-
num belli Pe-
loponnesiaci.
p. 134.

B

* Vide Bal-
thazar. Agal
lib. 1. de iure
& officiis bel-
li. cap. 7. pa-
rag. 1. &c.

of leagues or association was, that one Country might be relieved in their want, or pleased in their prosperity with those blessings wherewith others abounded. This mutual intercourſe or exchange of commodities betweene Nation and Nation, is alway cut off, or much impaired in time of hoſtility or warre: *Neither* party can with ſecurity enjoy the good things which their owne land affords; much leſſe can they with ſafety be partakers of thoſe commodities wherewith God hath bleſſed their enemies. And in caſe it ſo fell out, that a people rich in money or merchandize, but deſtitute of corne or wine, or other ſuch neceſſaries, ſhould fall at variance with thoſe who were accuſtomed to ſupply their wants; their eſtate in the middeſt of their wealth was but miſerable and would enforce them to ſeek peace upon termes unequal. So we read *Acts* 12. 20. *When Herod was highly diſpleaſed with them of Tyre and Sidon* (a people for wealth inferiorto none) *they came to him with one accord and having made Blaſtus the Kings Chamberlaine their friend, they deſired peace.* What reaſon had they to become ſuitors for peace with him, againſt whom they had been able to have waged warre, whom perhapſt they were able to out-match with number of men and weight of money? *S. Luke* gives the reaſon in the next verſe, *Because their Country was nourished by Herod's Country.*

3 But infinitely more miſerable then the forlorne eſtate of any one people can be in reſpect of the moſt potent and cruell Adverſary was the eſtate of all mankind, whiſt heaven and earth were at c-

nimity. For albeit God in mercy suffered his Sunne to rise aswell upon the unjust sonnes of *Adam*, as upon *Adam* in his integritie, yet were all utterly deprived of all commerce with the Inhabitants of heaven: All were excluded from the tree of life without whose fruit, this bodily life which wee lead here on earth, even whilst wee live in greatest pleasure or prosperitie, is but as a short walke or progresse from the wombe unto the grave; as it were from a prison to a place of torment or execution: Reason wee had to desire peace of heaven, and to become humble Supplicants for that League or Covenant whereof God here preventeth *Abraham*: Reason wee had to have sought this league, upon what termes or conditions soever. In respect of the parties which enter this league or association, it was a league of the former kind, *quod victores victis dabant*. God was our Lord by a higher title then the right of conquest, & we were worse then his meanest vassalles, not his servants, but his condemned Prisoners. It was in his power to have cut us off from all possibility of any league or amitie, save only with hell and death, which we and our Fathers had chosen for our confederates. And yet the conditions of this league wherewith God preventeth *Abraham* (for he sought it at *Abraham's* hands, when *Abraham* did not seeke it at his, are conditions *aqui federis*. It is made upon as good termes or conditions, as any league betweene free-states and Kingdomes independent was ever proffered or performed. It is more then a league offensive and defensive: More then *εὐφραίνει ἡμᾶς*. For this league is but a ratification


fication of that promise which God had made to Abraham Gen. 12.2.3. And I will make of thee a great Nation, and I will blesse thee and make thy name great, and thou shalt be a blessing. And I will blesse them that blesse thee, and curse him that curseth thee: And in thee shall all the families of the earth be blessed. And yet it is said Chap. 17. ver. 19. that God would establish his league with Isaac, but with Isaac only as in the type, or as hee was the pledge only on Abraham's part: For it is a thing not to be imagined that the Lord in giving sentence of blessing and cursing would tye himselfe unto such strict conformitie (as this promise imports) with the parties to be judged by him, as that hee would blesse all whosoever blessed Abraham, or that he would curse them that cursed Abraham or Isaac, or their seed in their own persons, or for their own actions. How then doth God performe this promise unto Abraham? Not in Abraham or Isaac's person, but in another seede of Abraham of whom that is expressely avouched Chap. 22. 16. 17. 18. which in the 12. Chap. was implicitly, or avouched of him as he was indefinitely comprehended in Abraham's seede, or potentially contained in Abraham's person. In thee (saith God to Abraham Gen. 22. 18.) shall all the families of the earth be blessed. By my selfe have I sworne saith the same Lord God Chap. 22. 16. For because thou hast done this thing, and hast not withheld thy Sonne, thine only Sonne, that in blessing I will blesse thee, and in multiplying I will multiply thy Seede as the starrs in heaven, and as the sand which is upon the Sea shore, &c. Thy Seed shall possess the gates of his enemies:

And in thy Seed shall all the Nations of the earth be blessed, because thou hast obeyed my voice. By Abraham's seed in this place hee meant not Isaac with whom this Covenant was established, but another seed of Abraham, and another sonne of promise in whom this Covenant was to be accomplished. So our Apostle interprets this place. Galat. 3. 16. Now to Abraham and his seed were the promises made: He saith not and to his seedes as of many, but as of one, and to thy seed which is Christ, that is as truly the Sonne of God as the seed of Abraham, who is as truly and properly God as he is man. This interpretation of our Apostle is grounded upon the matter or subject of the promise. For it is impossible that all the families of the earth, even Abraham himselfe, and Melchisedech who blessed Abraham should be blessed either in Isaac, or in Abraham's seede, either indefinitely or universally taken; or in any seede of Abraham, who was not as truly God as man; or who was not that most high God, in whose name Melchisedech blessed Abraham. In this seede, and by this seede, all the Nations are blessed that shall be blessed. And whatsoever blessings any man or people receive from God in him as hee is the Sonne of God, or for his merits, they shall receive them by him, & through him, as he is the seed of Abraham and sonne of man. And in this seede of Abraham, this Covenant here established with Isaac shall be performed according to the strict propriety or utmost improvement of the words or clause of the confederacie, or league offensive and defensive betwene God and Abraham. Who-
soever

loever shall blesse this seede, shall be blessed of God
Whosoever shall curse this seede, shall be accursed
by God; and not so only, but whome soever this
seede shall blesse, them likewise God the Father
shall blesse: Whome soever this seed shall pronounce
accursed, they shall stand accursed (without revo-
cation or appeale,) by God the Father: For God the
Father hath tyed himselfe to conformity of sentence
with this seede of *Abraham*. Vnto whom this seede
(now made King and Priest, and placed at the right
hand of God) shall award this sentence (which he
will award as Iudge to all that shall be placed
on his right hand,) *Come yee blessed of my Father*
inherit the Kingdome prepared for you from the
Foundacion of the World, they shall be blessed by
God the Father with everlasting and immortall
blisse. And unto whom he shall pronounce that o-
ther sentence, *Depart from me yee cursed into ever-*
lasting fire prepared for the Diuell and his Angels,
they shall stand accursed likewise by God the Fa-
ther, by an irrevocable and everlasting curse.

CHAP. 17.

The League betwix God and Abraham did eminently containe the most accurate solemnities that were used betwixt Prince and Prince, or Nation and Nation.

IB  This League here mentioned betwixt God and Abraham, was for its conditions of the highest rank of League, *ut eisdem haberent & hostes & socios*: So it was as solemnly concluded and subscribed unto by both parties, as any League betwixt man and man was ever concluded and solemnized. Albeit the manner of concluding or making Leagues of amity betwixt man and man, or people and people, was in ancient times (specially amongst the Easterne Nations) most formall and remarkably solemn; and the manner or solemnitie did vary or differ according to the variety of customes usuall amongst diverse Nations. The Macedonians for confirmations of Leagues with others, did divide a quantitie of bread betwene the parties confociating, giving the one halfe to the one party, and the other to the other. So *Xenophon* describes the solcme league of amitie betwene *Alexander* the great and *Cohortanus*. And though *Xenophon* expresseth it not, it is very probable that they used such solemn imprecations as were usuall made in other Leagues concluded with the like solemnitie or sacrifice; And that was, that so God would divide or smite him or them, that

that should breake the League, or violate the conditions agreed upon, as they did divide the bread, or smite the sacrifice by which the League was concluded. Other Leagues of amitie or association (as the same * *Xenophon* tells us) were concluded betwene party and party which had formerly beene at variance and hostility, by mutuall delivery of the same weapons, as of lances, pikes, or other offensive weapons now consecrated by this solemne delivery to be instruments or pledges of peace, or not to be used save in their mutuall defence, or in offence to them who should prove enemies to their mutuall peace. But those Leagues were more solemne which were concluded with Blood, either of the parties which entred League, or with the blood of beasts sacrificed for making peace between men. So * *Tacitus* tells, it was the custome amongst some Eastern Kings, when they entred a League, to clutch their hands and fingers, and to tye their thumbs so hard, until the blood did rise in the pulp or fleshy part, and afterwards to let them both so much Blood by a gentle touch, that each party might suck others blood. *Id fœdus arcanum habetur quasi mutuo cruore sacratum.* This kind of League

* Interrogante illo, respondent se diacrones esse, quare igitur inquit Xenophon, cur aciem adversus nos instruxerint, & cur hostes nostri esse velint? respondent illi, quia vos etiam nostrum solium ingressi estis. Et responderi duces iubent, id non eo factum, ut vos ullo damno afficiamus, sed postea quando adversus regem bellum gessimus, redire iam in Græciam cupimus, & ad mare pergere querunt illi num de eo fide data

sibi cavere velint, velle se Græci & dare fidem & accipere inquit: post hæc Diacrones hastam barbaricam Græcis tradunt, & ipsis Græci vicissim Græcam. quod hæc pacto fidem dari apud se dicerent. Lib. 4. de expeditione Cyri p. 267 * Quæ necessitate Mithradates diem locumq; fœderi accepit castelloq; egreditur. Ac primo Rhamistua in amplexus eius effusus simulare obsequium, & socerum ac parentem appellare, adjicit iussurandum, non ferro non veneno vim allaturum: simul in locum propinquum trahit, provisum illis sacrificium imperatum distitans ut diis testibus pax firmaretur. Mos est regibus quoties in societatem coeant, implicare dexteras, polliceq; inter se vincere, nodoq; præstringere. mox ubi sanguis in extremos artus se effuderit, levi ictu cruorem eliciunt atq; invicem lambunt. Id fœdus arcanum habetur, quasi mutuo cruore sacratum. Lib. 12. Annal.

* Quumq; armatorum acies instructa esset, Græcorum imperatores, & ferientium Ductores apud Arium conveniunt, & quæ Græci, Arius, cum aliis apud ipsum dignitate præstantissimâ viris iuramento confirmant, non proditores se mutuo, sed in societate constanter permansuros, addentibus hoc sacramentum barbaris, sine fraude se itineris duces fore. Hæc sacramenta quum præstarent, a prono, taurum, lupum, arietem mactabant, Græcis gladium, barbaris hastam in scutum tingentibus. Lib. 2. de expeditione Cyri p. 217.

(saith Tacitus) was accounted sacred, as being confirmed by mutuall blood. But how sacred or secret soever this League was, (for the word *Arcanum* importeth both) it was *pro illa vice*, for that turne, both openly and shamefully violated by *Radamistus*. * *Xenophon* likewise describes another League betweene the Grecians and the people of *Asia* concluded by the blood of sacrifices which they mutually killed. The Grecians dipped their Swords, and the Asiatickes their lances in the blood of the Sacrifices, (which were a bull, a beare, a wolfe and a ramme) being first mingled together in a shield or target; as if they had sought to have made peace betweene these offensive weapons of warre by making them pledge each other in a common cup. For so the most solemn manner of plighting faith betwixt some Nations was, for the one to take up the same cup from the others hand, and to pledge him in it; or in case no cup or wine could be presently had, they were to lick the dust of the earth at each others hands.

2 The manner of solemnizing this present League betwixt God and *Abraham*, at the first draught of it, was much what the same with that which *Tacitus* reports of the Easterne Kings. It was solemnized on *Abraham's* part by the effusion of his owne and his sonne *Isaac's* blood, and so continued throughout the generations of their posteritie by cutting off the fore-skin of their flesh. And inasmuch as Circumcision was the signe, or solemn ceremony of this mutuall League betweene God and *Abraham* and *Abraham's* seed; it is necessarily implied by the

the tenour of the same mutuall Covenant, that God should subscribe or seale the League after the same manner, and receive the same signe of Circumcision in his flesh which *Abraham* and his seede hath done.

3 This Covenant which was first entred by Circumcision, was afterwards renewed on God's part, as on *Abraham's* part by mutuall and solemne sacrifice. The manner of God's treatie or proceffe with *Abraham* in this Covenant is worthy of serious observation: And *Abraham's* demeanour in all this businesse is the most lively patterne, and most exquisite rule for all our imitation who desire the assurance of faith or hope concerning our present or future estate in this gracious League or Covenant. Though it be most true, (which hath been often intimated before,) that no man can deserve any thing at God's hand, because no man can give him any thing which hee hath not received from him; seeing no man can bestow upon God, or convey unto him any title, or right of propriety which he hath received from him, which God had not, before man received it from him, or enjoyed it by him: Yet if we be content sincerely to renounce our owne title or interest in the Creatures which wee have received from him, or in our selves, (who are likewise his, whose very being is the free gift of his goodnesse,) he still rewards us for every such service, or act of our boundenduty, with a larger measure of his bountie, then any deservings of man from man can pretend unto. And thus he rewarded *Abraham* alwaies in kind; alwaies according to the qualitie or

specificall nature of his worke or service; but for quantity farre beyond all proportion of any gift or service which *Abraham* could present unto his God; though it had beene the sacrifice of himselfe, or of his sonne. The first remarkable service which God exprest or required of *Abraham*, was to forsake his kindred and his Fathers house. *Gen. 12. 1.* And in lieu of that interest which *Abraham* renounced in these, (those being not the ten thousand part of the Country wherein he lived) God gives him a just title or interest to the whole land of Canaan, and promisseth to make a mighty Nation of his seede; to erect more then one or two Kingdomes out of it. And yet all this is but the pledge or earnest of a farre better patrimony prefigured by it, and bequeathed with it as an inheritance conveyed by delivery of the *terror*. The spirituall blessing envailed under this great temporall blessing, was, that God would be a God unto *Abraham* and to his seede, and that they should be unto him a people. And to be God's peculiar people was so much greater then to be Lords and Kings over the whole earth, as the temporall inheritance which God here promised *Abraham* (that was the whole Kingdome of Canaan) was greater then the private temporall patrimony which *Abraham* for God's service had left in *Caldæa*, or *Mesopotamia*.

4 The next service which God requires of *Abraham* and his seede that they might become more capable of his promise, and that this promise might *transire in pactum, passe* (as wee say) *into a League or Covenant*, was that *Abraham* and his seed should circumcise

circumcise the fore-skin of their flesh; and by this ceremony or service, they were consecrated to be God's people, his peculiar people. The reward which God stipulateth or promiseth to this service or ceremony by them performed, was that hee would consecrate himselfe by the same ceremony of circumcision to be their God, their gracious Protector and Redeemer. But *Abraham* and his sonne *Isaac* being by this ceremony of Circumcision once consecrated to God's service, they might not after they had once received this badge or cognizance, withdraw themselves from any service unto which their Lord God should afterwards call them, how harsh and unpleasant soever it might seeme to flesh and blood. The next remarkable service whereunto God called *Abraham* was to offer up his only sonne *Isaac* whom he loved, for a burnt offering: And this service *Abraham* for his part is as willing to undertake to be an Actor in it, & *Isaac* as willing to undergoe or be a patient in it, as they had been in the former service of Circumcision. The reward which God appointed to this second service of *Abraham* and *Isaac*, was the *finall ratification* of the former promise, or Covenant, by solemne oath. *By my selfe have I sworne, that in thy seede shall all the Nations of the earth be blessed.* The contents of his oath is, that God would make his only Sonne such a sacrifice as *Abraham* was willing to have made his only Sonne *Isaac*, that in him, and by him all the Nations of the earth, that is all of every Nation that would so rely upon God's promises as *Abraham* and *Isaac* did, should be made heires with them of the Kingdome which God had

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promised;

* Chap. 30.
Parag. 3.
6c.

* Iſocrates in
oratione de pa-
se ait ſe ſpecta-
torē fuiſſe plu-
rimorum bello-
rū in Grecia;
conſecit enim
annos ætatis

ſue pænè centum; ſedre atque uſu comperiſſe, omnium bellorū exitus tandem ad nor-
mā iuſtitiæ congruere. Quamquam enim eventus qui antecedunt rariſſimè tanta
in varietate ſunt, ut ſæpe cogant homines dubitare, utra cauſa ſit melior, tamen finis
declarat iuſtitiā cauſæ victricem eſſe, deum oppreſſos iniuſtis modis vindicare in veterem
libertatē. Huius regule duo exempla evidentiffima in hoc tertio libro extant, atq̃ eminent:
unū de bello inter Lacedæmonios & Meſſenios, alterū de incendio univerſæ Græciæ, quod
Peloponneſiacum vocatur. Verus conſuetudo fuit ædificare cōmunia templa, atq̃ in iis veſci
rebus conſecratis, quoties fœdera inter vicinos fiebant. Quare cum Lacedæmonii in Pelopon-
neſo vicini eſſent, cōmuni templo extructo pacem inter ſe ſaluſq̃ extruxerunt. Sed quodā
tempore adoleſcentes Meſſenii iura divina & humana violantes regem Laconicum Tele-
clum ad cōmunia ſacrā proſectum interfecerunt & virgines Laconicas nobiles ad tur-
pitudinem rapuerunt. Itaq̃ Lacedæmonii iuramento ſe ſe obſtrinxere, non antè domum ſere-
verſuros quam Meſſenam ſolo æquaffent, aut omnes certe occumbere velle morti: Et ſi au-
tem diu anceps Mars fuit, & dubia belli fortuna, (nam Ariſtomenes dux Meſſeniorum, qui
habuit cor hirſutum, ſua manu trecentos Lacedæmonios trucidavit,) tamen Meſſena anno 19
a Lacedæmoniis capta & ſervitutis iugo triſtiſſimo oppreſſa eſt. Victorinus Strigelius in
tertium librum hiſtoriarum Juſtini.

their

their joynt costs (as some thinke *Ianus* Temple in Rome was built by *Romulus* and *Titus Tatius* for ratifying the peace betweene the Latines and the *Sabines*) or else made choice of some Temple most indifferently seated for both to meete in. All these circumstances were good emblemes of the wished-for peace; good emblemes likewise of the equall conditions in such Leagues agreed upon; and yet imperfect emblemes, scarce good shadowes of the admirable manner how this League of peace betwixt God and man was concluded. Wee cannot say that God had one Priest, and man another; but both had one Priest more indifferent then any two Nations ever could have, though his Father had beene of the one Nation, and his Mother of the other, and himselfe born upon the Sea betwixt them, or upon the bounds of their borders. The Priest betweene God and man was but one; and yet truly God and truly man; so truly one that we cannot say the seed of *Abraham* or son of man did provide the sacrifice, and the Sonne of God did offer it, but (which is more admirable and more indifferente) the flesh of this sacrifice was humane, or mans flesh as truly and properly as ours is; and yet as truly and properly the flesh of God, as ours is the flesh of man. The blood of the sacrifice likewise was *sanguis humanus*, mans blood as truly and properly as any blood in our veines is, and yet as truly and properly the blood of God, as our blood is the blood of man. It was (as hath beene heretofore observed) humane blood or mans blood by nature, that is, of the same substance with our blood, and yet the blood of

See the seventh book
of Comments
upon the
Creed. Chap.
30. Parag. 10

of God by personall Vnion, or Property, by a more peculiar title, then the blood in our bodies can be said ours. For the Godhead is more nearely united to the manhood of Christ then our soules are to our bodies. And by this personall or bodily habitation of the Godhead in his bodie, he who was our sacrifice and continues a Priest for confirming this League, is also become the Temple. His body is become that Tabernacle wherein God promised to meete the children of Israel. And unto the glory of the Godhead which was before inaccessible, but now dwelling in this Tabernacle, wee have dayly access through the blood of Christ. We may at all times & in all places present him in this Tabernacle with the sacrifice of prayer, of thanksgiving, and of our selves, and he from hence (as our God and Father) indues us with the Spirit of Christ, whereby we are made his Sonnes. For the blood of Christ as it is *sanguis humanus*, humane blood, of the same nature with ours, doth symbolize with our nature; and as it is the blood of God in which the Godhead dwelleth personally, it is of force and vertue sufficient to purifie and cleanse our sinfull nature, and to make us partakers of the divine nature.

CHAP.

CHAP. 18.

What the Interposition of God's oath for more abundant Confirmation of his promise to Abraham did import, over and above all that which was included in the literall or assertive sence of the League betwixt God and Abraham.

LEaving it to the learned Professors of Lawes Canonick, Civill, or Municipall what speciall obligation a solemne oath induceth, more then a meere Covenant or paction without an oath can require; our next inquiry must be, what the Interposition of God's oath first made to *Abraham*, and afterwards renewed with more expresse exemplifications unto *David*, did import, according to the Charactericall or Emblematicall sence. This is a point of Divinitie often mentioned in this long worke of Commentaries upon the Creed, and diverse other of my meditations in my younger and better dayes; and the oftner intimated, because it hath been so seldome handled or thought upon by most Commentators or Controversy-writers, although in my opinion (continued ever since I began these Commentaries) it be the very key, without which there can be no Lawfull entrance into, no safe retire out of those usuall debates concerning *Election*, *Predestination*, or other positive Points of Divinitie, whereon the resolution of these doth most depend. Now the resolution of this point wee are to learne, not from any

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practice

practice of humane Courts Iudiciall or Coercive for determining Pleas or Controversies betweene partie and partie. For in all Processes of this nature, the determination must be according to the literall, grammaticall, and assertive sense of Lawes in this case provided, and of Testimonies produced or exhibited according to Law. The Question now in handling with its decision depends much upon Tradition, or received rules (whether of ancient heathen Iewes, or Christians) What oath made either by the true and only God, or by the imaginary Gods of the heathen did import more then a meere promise or threatening. To begin first with the ancient heathen:

2. Albeit that which the Apostle saith of the God and Father of our Lord Iesus Christ [*that hee had no greater by whom hee could sweare*] could have no place, at least suitable to the estimation of the Gods, by which the heathens did sweare or call to witnesse; yet when Iupiter the greatest God amongst them was either provoked or voluntarily pleased to sweare by such parts of this universe as were conceived to be his coequalls, his full peeres if not his betters, it was generally presumed or beleevved that the doome or sentence so pronounced (were it blissfull or dismall) was irreversibile. For this reason the oath by *Styx* is called by *Homer* ὁ μὲν ὁ μέγας, the grand or greatest oath. But so called [I take it] by a Synecdoche: For if *Iupiter* had sworn by *Phlegeton* or by the *Elysian* fields it had beene all one as if hee had sworne by *Styx* or other parts of the infernall Regions; all or every one of which were in heathenish

more then in the literall assertive sense.

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heathenish Divinitie more venerable then this middle visible region wherein we live.

Ἰσὼ νῦν τὸδε γαῖα καὶ ἕρως δ' εὖς ὑπερδέν
καὶ τὸ χερειβόμβρον σύγ' ὕδωρ (ὅτε μίμνε
ὄρε' αἰνέταται τε πῖλοι μακάρεσσι δειδῶν) &c.

Hom. Olyss.
l. 5.

Not *Iupiter* only but *Iuno*, in *Homer's* Divinitie, did hold the oath By *Styx* to be inviolable.

Ἄχαι νῦν μοι ὁμοῖον ἀάαντες εὐρὺς ὕδωρ
Χερειδὲ τῇ ἐτέρῃ μὲν ἔλα χθονα πολυβότιον
τῇ δ' ἐτέρῃ ἀλα μεμαρμένω &c. Libro I. Ἰλιάδ.

Such doome or sentences as the heathens accounted fatall, even the awards of the weyred sisters themselves (the conceived Spinsters of fates and fortune) did derive the necessitie of their execution from interposition of some oath or other. And in case the fates or weyred sisters had sworne the destruction of any Nation or people, *Iupiter* had no authoritie to release the parties thus design'd, from destruction; but a power only to punish *ultra condignum* or beyond the measure of punishment decreed by the weyred sisters or fates. A memorable speech to this effect a stately Roman Poet hath put into *Iupiter's* mouth,

--- Vos, o superi, meus ordine sanguis,
Ne pugnate odiis, neu me tentare precando
Certetis; sic fata mihi nigraque sororem
Iuravere colus. Manet hac ab origine mundi
Fixa dies bello populiq; in praelia nati:
Quod nisi me veterum pœnas sancire malorum
Gentibus, & diros finitis punire nepotes

*Arcem hanc aeternam, mentisq; sacraria nostra
 Testor, & Elysios, etiam mihi numina, Fontes,
 Ipse manu Thebas correptaq; mania fundo
 Excutiam, versaq; solo super Inacha teeta
 Effundam turres, ac stagna in carula vertam
 Imbre superjecto; licet ipsa in turbine rerum
 Iuno Juos colles templumq; amplexa labores.*

The last clause of this patheticall oath beares a counterfeit or adulterate character of that solemne oath of the true and only God, *As I live saith the Lord, though Coniah the sonne of Iehoiakim King of Iudah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them whose face thou fearest, even into the hand of Nebuchadnezar King of Babylon, and into the hands of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another Country where yee were not borne, and there shall yee die. Jerem. 22. 24. 25. 26. &c.* But unto the land whereunto they desire to returne, thither shall they not returne. Is this man Coniah a despised broken Idol? Is he a vessell wherein is no pleasure? Wherefore are they cast out, he and his seede, and are cast into a land which they know not? O earth, earth, earth, heare the word of the Lord! Thus saith the Lord write yee this man childlesse; a man that shall not prosper in his dayes; for no man of his seede shall prosper, sitting upon the throne of David, and ruling any more in Iudah.

3 With the Hebrew Rabbins this tradirion or received rule concerning the importance of God's oath, is so authentique, as it makes them more peremptory in their resolution for the expiration of

Solomon's.

Solomon's Line in *Ieconiah*, then most Christian Interpreters upon that place have beene; unlesse it be such as in this point follow them. Yet can I not perswade my selfe, nor conceive any suspicion that either the Iewish Rabbins should take their hints for this interpreting the fore-cited or any other place of Scripture, wherein God's oath is interposed, from the Divinitie of the heathen: Much lesse did the ancient Poets or Philosophers (who were the best Divines the heathens had) borrow their fancies or conjectures from the Iewish Rabbins who were their punies; nor were the Fathers of the Greeke and Latine Church the Fathers or first Authors of this Catholique rule or tradition. All of them rather were beholding to the ancient Hebrewes or to Mosaicall or Propheticall writings for such prenotions or confused apprehensions, as in this subject they had. The consent of the ancient Christian Writers or Fathers, the diligent Reader may find in their Comments upon those places of Scriptures, wherein God's oath is mentioned; but especially in their Comments upon the 110 Psalme, from which place and the like, not they only, but our Apostle (to my apprehension) in the sixt and seventh Chapters to the Hebrewes took his directions. The Lord (saith David) Psalme 110. v. 4. *hath sworne and will not repent, thou art a Priest for ever &c.* This, in the language of Canaan, and by consent of many fathers, is as much as if hee had said, The Lord will not repent or reverse his promise to mee and my seed, because hee hath sworne that hee should be a Priest forever after the order of *Melchisedech*.

4 That God doth repent him, either of the evill which he denounceth, or of the good which he promifeth, is a phrafe moſt uſuall in Scripture; the true and punctuall meaning of which phrafe is, that God did change or revoke either his ſentences of calamity, or of good which hee in both caſes truly intended, and irreſiſtibly meant to put in execution. And all this hee might doe, and often did without any change or alteration in his will or intention; but alwaies upon ſome change or alteration in the parties either truly intereſſed in his promiſes, or lyable to his heavy judgments: when the one party did change from good courſes to evill, hee was immutably free to reverſe his promiſe, (as hee himſelfe ſomewhere ſpeaketh) to breake his Covenant. And when wicked men did turne from their wicked wayes, he was as free and more willing to reverſe ſentences of woe, not only threatned, but decreed againſt them. This freedome in God is perpetually preſumed or taken as granted by his Prophets, whenſoever the promiſe, decree, or Covenant is not revealed unto them with the ſeale of an Oath. But the ſentence whether for good or evill being revealed under Oath, was in their judgment fully declared to be irreverſible. For this reaſon the Prophet ſometimes wiſhed the ſpeedy execution of plagues threatened by God unto their owne Nation or kindred; aſknowing it bootleſſe either to intreat Gods favour, after his wrath againſt them was denounced by oath, or to ſollicite the fulfilling of his gracious promiſes towards their poſteritie, untill his wrathfull ſentences confirmed by oath were put in execution.

tion. In one and the same Chapter, it is said oftner then once, that *God did repent him of making Saul King of Israel*: What is the reason? Hee was made King without an oath, yet with sincere promise of continuing the Kingdome to himselfe and to his seede, with this condition, in the Prophet's construction implied though not expressed, *Si bene se gesseret*; But when the Prophet *Samuel* denounceth the sentence of deposition upon him. *1. Sam. 15. 29.* *The strength of Israel will not lie, nor repent, for hee is not a man that he should repent*: The meaning is that the strength of Israel will not revoke his sentence *denounced by oath against *Amaleck* and his Associates; and *Saul* by sparing *Amaleck*, *incidit in hanc sententiam*, doth fall under this sentence, though not as principall, yet as an accessory.

5. A true parallel to the history concerning the anointing and deposition of *Saul*, had beene exhibited before by the same Prophet in the election and deposition of *Eli*, who was possessed of the Priesthood by legall title, under divine promise to himselfe and to his house. The promise we have *1. Sam. 2. 30.* and the reversing of the promise or blessing promised in the same verse and verses following. *Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy Father should walke before me forever, but now the Lord saith, be it farre from me: For them that honour me, I will honour, and they that despise me shall be lightly esteemed. Behold the daies come, that I will cut off thine arme and the arme of thy Fathers house, that there shall not be an old man in thy house, &c.* This lamentable message

* *Balaam* had heard or knowne by vision that the Lord had sworne to give the land of Canaan to the seede of *Isaac*, and hence he took up his parable in the same words that *Samuel* used to *Saul*: Rise up *Baalak* and heare, hearken unto me thou son of *Zippor*, God is not a man that he should lie, neither the son of man that he should repent, hath hee said and shall he not doe it, or hath hee spoken, and shall he not make it good? &c. *Numb. 32. 18. 19.*

sage was sent unto him by the Man of God mentioned, v. the 27. The same sentence or curse upon him & his house is afterwards denounced by Samuel under oath, *And the Lord said to Samuel, behold I will doe a thing in Israel, at which, both the eares of every one that heare it, shall tingle. And in that day I will performe against Eli, all things which I have spoken against his house; when I begin, I will also make and end. For I have told him that I will judge his house for ever for the iniquity that hee knoweth, because his sonnes made themselves vile, and he restrained them not: And therefore I have sworne unto the house of Eli; that the iniquity of Eli's house shall not be purged with sacrifice, nor offering for ever. verses 13. 14. 15. &c.* Now when Samuel had imparted this fearefull sentence unto Eli, being thereunto adjured, he replied no more then this, *It is the Lord, let him doe what seemeth him good. v. 18.* Had this message beene delivered by that man of God which brought the former, not ratified by oath, unto this good old man though an impotent Governour, haply he would have sleighted it, as 'tis probable he did the former, or have called the messenger's Commission in question. But this later and more terrible doome being delivered to him by a child, who for his maintenance and being, did depend upon him as upon his foster-Father; by a child so farre from secular cunning, or sophismes of corrupt Priests or Levites, that hee knew not the voice of the Lord from the voice of his Tutor, untill he was instructed by him; his Commission was to Eli more authentique, and his message both for matter and tenour more

more free from all suspicion of imposture. The answer of *Eli* is of the same alloy with *Iob's* reply unto the sad newes which his servants brought to him. *The Lord* (saith *Iob*) *hath given; and the Lord hath taken away, blessed be the name of the Lord Iob. 1. 21.* Thus he spake after hee had seene himselfe and his familie utterly undone for worldly substance, deprived of all earthly contentment. *Eli* knew this sentence against him being denounced by oath, as certaine, and impossible to be reversed, as if it had been already put in execution. For this reason (I take it) the old man did thinke upon a more submissive answer unto *Samuel*, then he had vouchsafed unto the Man of God, who was sent unto him upon the same errand. The humility and modesty of his answer perswades me that the fearefull sentence denounced against him, did extend no further then to the irreversible deposition of him and his family from the legall or temporarie Priesthood, unto the poore and meane estate wherein his posteritie after the disaster of his two sonnes, were to live here on the earth. Nor have I (nor any man for ought I know) any warrant from God's word to say, and Christian charity forbids me to thinke, or from this place to conjecture, that either *Eli* himselfe, his two lewd sons, or his posterity were absolutely, that is, irreversibly decreed from this time to everlasting damnation. Many decrees or sentences denounced by divine oath, may be, and are absolutely irreversible, when as the plague or matter of the curse denounced, is only temporary, not everlasting; But to determine with the life of the party against whom 'tis denounced, or

at the worst to his Successors here on earth, it no way reacheth the state of the one or of the other in the life to come.

CHAP. 19.

Of the two things wherein our Apostle saith it was impossible for God to lie.

B



His is our comfort; there is no curse, nor woe denounced by oath throughout the whole Scripture, which either in the assertive or charactericall sense can be extended so farre as the blessing lealed by oath to Abraham, and to all the heires of promise. So God willing more abundantly to shew unto the heires of promise the stablenesse of his counsaile, bound himselfe by an oath; So our former English reads. The later thus; wherein God willing more abundantly to shew unto the heires of promise the immutability of his counsaile, confirmed it by an oath; or (as the margine) interposed himselfe by an oath; but with submission of my verdict in this case to competent Iudges, there is somewhat more implied in the originall, then either our English, or Latine translations (which I have read) doe expresse. Three or foure words there are in this passage which are *παρα*, or *solemnis*; words of form, or peculiar to the facultie of Theology. First *ἐπεὶ*, is somewhat more then to shew; as much as authentiquely or solemnely to declare. Secondly, *καὶ ἐπεὶ* imports a great deale more, then the stablenesse or immutabilitie of his counsell. For, that God's will

or

or counsell is, as *he* is most absolutely immutable, was a point so well knowne to *Abraham*, and to the Sages of the heathen, which lived after him, as it needed no solemne avouchment or declaration by oath: That God most immutably wills mutability in the works of nature, and in the government of this inferior world, as sometimes (though seldome) in the course of starres, and often in the erection or extirpation of greatest Kingdomes, or of royall or sacerdotal succession, was a point not doubted of by any that acknowledged there was a God. The mysteries in this place declared by solemne oath were these; That the blessing before promised, and now first ratified by oath unto *Abraham* & his seed, not according to the flesh but the spirit, should not be only irreversibile, but unchangeable: That the promised womans seed should be one of *Abraham's* seed: That this seed after his Consecration to the office of blessing should not be subject to any change or chance: That his Kingdome and Priesthood should be everlasting: This last clause may be made more cleare from the renewing and restraining of his glorious promise unto the seed of *David* *καὶ τῷ Δαυὶδ*. Our former English hath * two animadversions upon this place, which are rather imperfect then erroneous. Again what those two things were *ἐν τῇ ἀδελφότητι ἡ δόξα τοῦ Θεοῦ*; or what the importance of the word *δόξα* is in this place, is a point not so fully determined by most Interpreters, but that it is free for every later Interpreter to conjecture or demurre upon the point. Our English marginall note implyes, that the two things in which it was impos-

* The one that God did interpose his oath, because of mans wickednesse which will not beleeye God except he sweare. a The other that the two immutable things mentioned here by our Apostle were his Word and Oath.

fible for God *Idem* were his word and his oath. I
 should rather thinke his promise made to *Abraham*,
 and his solemne oath made for the ratification of
 his promise. But whether wee understand his word
 or promise, and his oath for ratification of either;
 they must be taken *coniunctim*, not *diuisim*, not seve-
 rally but conjunctively. For God's meere promise
 without an oath, though most sure in it selfe, is not
 so firme an Anchor for poore men to rely upon in
 temptations, as his promise confirmed by oath, nor
 doth the originall *Idem* in this place imply any
 possibility or impossibilitie of lying, or unsincere dea-
 ling in God himselfe, but referres to the stabilitie or
 unstabilitie of the blessing promised. A blessing whe-
 ther of this life or the life to come, under meere pro-
 mise, may be subject to contingency or change; be-
 cause the promise it selfe (by reason of causes best
 knowne to divine wisdom) may be reversed, but
 a blessing promised by oath is exempted from all
 possibilitie of reversion, if it concerne this life; or if
 it referre to the life to come, it must be, as that life is;
 not only irreversibile, but also unchangeable, either
 for qualitie or degree of joy.

2. By the two things our Apostle saith it was
 impossible for God *Idem*, that is, to suffer his
 blessing promised to *Abraham*, and to the heires of
 promise to faile; wee may understand without vio-
 lence to the text or incongruity of sence, the oath it
 selfe, and the object of the oath which was God
 himselfe. *Hee sware by himselfe*, saith the originall,
Genesis 21. v. the 1. The true meaning of which
 place is most elegantly expressed by our Apostle,

Hebr.

Hebr. 6. v. 17. *interposuit* he interposed himself
 as our English word is, *or* made by words, he was obli-
 ged by an oath, thereby binding as well the person of
 the sonne, who is *unus*, the only Mediator between
 God and man, as his owne Almighty Person. And
 this *merces magna* promised by God himselfe by
 oath, in the Person of the Father, and the Sonne, is
 most suitable to the obedience, not of *Abraham* only,
 but of *Isaac*, whom God (as it hath bene obser-
 ved before) did still reward in kind. But whatsoever
 the two immutable things in this place meant by
 our Apostle, were; it is evident that his oath was in-
 terposed for the consolation and comfort of *Abra-
 ham* and his posteritie; so the Apostle tells us ex-
 pressely, v. 18. and 19. That by two immutable things
 in which it was impossible for God to lie, we might
 have a strong consolation, who have fled for refuge to
 lay hold upon the hope set before us. The great Anchor
 of this strong hope or consolation is first the irrever-
 sibilitie of the promise; Secondly, the immutabilitie
 of the blessing promised; of which it is impossible
 that any such heire of promise as *Abraham* was when
 God vouchsafed thus to sweare unto him, should ei-
 ther faile or come short. This I take to be the true
 meaning of that uncouth phrase [wherein it is im-
 possible for God to lie] that is, to suffer the blessing
 promised to faile or change, or them to perish who
 are possessed of it by vertue of this Covenant sealed
 by oath. Every thing in sacred dialect is called a
LIE which is subject to mutability, hazard or
 change; or on which one too much relying may be
 deceived or fall into danger: So saith the *Psalmist*,

Psal. 33. v.

17.

* And by the
vulgar Latine
as well fallax
equum ad salu-
tem.

B

ἄγκυρα or *ἄγκυρα* in herse is alie unto salvation. The elegancy of which word in the original, is well expressed by our vulgar English, *an hors is but a vain thing to save a man*. But why alie, or vanitie? Because he that relies upon it too much, or more then upon God, may come to suddaine destruction; according to the same dialect that *fast* or Anchor-hold unto which the Jews in stormes of warre or calamitie, did too much trust, to wit, *Templum Domini*, *Templum Domini*, were (as the Prophet calls them) lying words. And no better are many mens perfwasions of the absolute certainty of their owne salvation, only because they beleve in Christ alone, and seeke unto no other Mediators or Intercessors. Indeed, if they beleve in Christ as *Abraham* and *Isaac*, and *Isaac* did in God; that is, if they follow the footsteps of these men, or rather the wayes of God, wherein these walked with a faithfull and unfeigned heart, then their Election is sure and firme in it selfe, although in many cases to them uncertaine. But the principall meaning of our Apostle is, that the blessing promised by oath unto *Abraham*, is immutable and everlasting in the life to come; and this wee are bound to beleve *certitudine fidei*, by assurance of faith without doubt. But whether we our selves in particular shall be undoubtedly actuall partakers of such salvation; wee have no better assurance from this place, then the assurance of hope and strong consolation; for so it followeth; *this hope or (as Oecolampadius would have it) this consolation wee have as an anchor of the soule both firme and stedfast; and which entreteth into that within the vaile*. The implication

cation is, that this hope is not of temporarie blessings, but of everlasting life through Iesus Christ our Lord, now King and Priest in our nature of the coelestiall Sanctuary.

CHAP. 20.

The former Importance of God's Oath to Abraham, and the contents of it specified in the two immediately precedent Chapters, more fully confirmed by the tenour of God's oath to David and to his seed, described at large by the author of 98 Psalme, most concludently by the Apostle. Heb. 7.

LET that which hath beene observed out of the tenour of God's Oath to *Abraham*, is implied in the Psalmist's paraphrase upon the same Covenant renewed by speciall Oath unto *David*, *Psalme 89*. That the Author of this *Psalme* should be *David* himselfe, no Interpreter which I have read doth affirme besides some few, and those of no great skill for interpreting Scriptures, who thinke that all these *Psalmes* were written by *David* himselfe. But this opinion may be clearely convinced both from the matter and forme of this *Psalme*, besides the inscription. For if we should acknowledge *David* to be the Author of this *Psalme*, there will be no affinitie betwixt the matter or subject of it, and the character or expression. Evident it is that the house and lineage of *David* were in great distresse and subject to grievous temptations of distrusting God's promises, at the time wherein

God's Covenant under oath with Abraham

* This *Ethan* the *Ezrahite*, as is most probable, did flourish in the later end of *Salomon's* reigne, and in the dayes of *Rehoboam*, and was esteem'd in his age one of the wisest men after *Salomon*. *King* 4. 30. 31. and *Salomon's* wisdom excell'd the wisdom of all the children of the East-country, and all the wisdom of *Egypt*, for he was wiser then all men, then *Ethan* the *Ezrahite* &c.

wherein this *Psalme* was written. And hee that will diligently peruse the sacred history from *David's* Election or nomination to the Kingdome of Israel untill the returne of God's people from Babylonish Captivity, or the death of *Zerubbabel*, will hardly find more periods of time then two, wherein the occasion or matter of this Psalmist's complaint can have any cognation with his character or expression; which is a fundamentall rule for all Intelligent Writers to follow, and most exactly observed by such as wrote by divine inspiration. The two periods of time wherein this *Psalme* can with probability be imagined to be written, are either from the death of good *Iosiah* unto the Babylonish Captivity, or (as my conjecture leads me) shortly after the foraging of *Judah* and ransacking of *Jerusalem* by *Sesac* King of *Egypt* in the dayes of *Rehoboam* after the departure of the tenne Tribes from *Judah*. The best determination of this doubt or *Querie* depends upon Chronologies or certaine discoveries of the time wherein * *Ethan* the *Ezrahite* did live. The *Psalme* it selfe (as the title sheweth) is a *Psalme* of instruction, and begins with praise and thanksgiving, and ends with prayers and benedictions. As for the intermediate complaints or seeming expostulations with God, as if hee had forgotten his Covenant made to *David*, these (I take it) are rather lively representations of the murmuring and discontentments of the people in that age, then true expressions of the Psalmist's owne apprehensions concerning the true tenour of God's promise unto *David*. For this is usuall to most Psalmists in times of

Calamities

Calamities

calamity; a point, which if the Spanish Iew or Rabin (mentioned by many good * Authors) had considered, hee would not haue interdicted his Countrymen or Scholars to read this *Psalme*.

* Bucer, Calvin, Coppen, &c.

2 But to come to the explication of this *Psalme* it selfe, or the meaning of the holy Ghost in it; After many ejaculations of praier and thanksgiving, or recitations of God's mercy, *The Lord is our defence, and the holy one of Israel is our King*. Then, *Thou spakest in vision to thy holy one, and saidst, I have laid helpe upon one that is mighty, I have exalted one chosen from among the people: I have found David my servant, with my holy Oyle have I anointed him &c.* The text upon which he made this sublime and long paraphrase following, is recorded 2. Sam. 7. 11. *And as since the time that I commanded Iudges to be over my people Israel, and have caused thee to rest from all thine enemies: Also the Lord telleth thee that he will make thee an house, and when thy dayes be fulfilled, and thou shalt sleepe with thy Fathers, I will set up thy seede after thee, which shall proceed out of thy bowels, and I will establish his Kingdome. v. 13. He shall build an house for my name, and I will establish the throne of his Kingdome for ever. I will be his Father, and he shall be my sonne. If he commit iniquitie, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart from him, as I tooke it from Saul, whom I put away before thee. And thine house and thy Kingdome shall be established for ever before thee, thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto*

R

David

David. Divers passages aswell in this Text, as in the fore-cited paraphrase in the *Psalm* upō it, have been literally verified; some in *David*, others in *Salomon*; but exactly fulfilled according to the mysticall sense in *David's* seed by promise, unto whose person, and to no other, some few speciall passages according to the literall sense doe referre. The next labour is so to distinguish betwixt these severall passages, as that *David* and his sonne *Salomon* may have their due without derogation to the prerogative of *David's* seed by promise, who was to be, and now is both *Salomon's* and *David's* Lord. The 12th and 13th verses according to the most exquisite literall sense referre to *David's* seed, not by carnall generation, but by promise, or birth spirituall; and yet truly verified of *Salomon* according to a lower degree of the literall sense; who was *David's* seed by carnall generation. The establishing of *Salomon's* Kingdome is here indefinitely expressed without any note of Vniversallitie in respect of time; nor was his Line *de facto* perpetuated, until the promised seed was spiritually conceived and made of our flesh and substance. If *Salomon's* Line (as is probable) did determine in *Ierontah*; yet this no way excludes it from being part of the literall object, verse 13. *Hee shall build an house for my name, and I will establish the throne of his Kingdome for ever*; that is, so long as that materiall temple should stand, which was untill the captivitie of *Babylon*. The first words likewise of the 14th v. *I will be his father and he shall be my sonne*, were literally and in the historicall sense meant of *Salomon*; albeit exactly fulfilled in *David's* seed

seede *וְהָיָה* in the mysticall sense; that is, *Salomon*, as his Father *David* before him, was instiled the Sonne of God, or God's first borne amongst the Princes of the earth; and so instiled not by Court-complement, or in the adulatorie stile, but by the Spirit of God. Both their Royalties and prerogatives did beare the same proportion to all the præeminencies of earthly Kings, which lived before them, or in their times (especially for the perpetuity of the Kingdome) which the portion of the first borne did beare, by the Law of God, or custome of Nations unto younger Brothers. But the later part of the 14th verse and the whole 15th verse, *If hee commit iniquitie, I will chasten him with the rod of men, and with the stripes of the children of men*, are to be understood of *Salomon*, and the heires of his body only; they are not appliable to the Sonne of God made man, or to the sonne of *David* made King and Priest, either according to the literall or mysticall sence. The 16th verse referreth to *David*, and to *Salomon*, and their sonnes in the literall, but to Christ and his Kingdome only, in the mysticall sence, as to the true body and substance, of which these two great Kings of Israel and Iudah and their Kingdomes, were but as brieft Maps or Terrars. The Kingdome of *David's* seede *וְהָיָה* and of *Salomon* his Successor in the Kingdomes of Israel and Iudah, doe differ more in substance, then the map of *Germany* doth from that sometimes goodly Country, now wasted with warre and famine.

3 But in all these passages before cited, there is no intimation of God's Oath for the confirmation

A Paraphrase upon Gods Promise and Oath

of his promise unto *David* and his Seedes, but to his Seede. Yet this assurance unto his SEED we have in the 132 Psalme, which was composed by *David* himselfe, toward the later end of his reigne, or after he had brought the Arke of the Covenant unto Mount Sion, the place dedicated by this pious King for its perpetuall residence. It is a point to me very considerable, that as God did not confirme his promise of blessing to *Abraham* by Oath, untill *Abraham* had yeelded up by faith his only sonne *Isaac*; so did he not give *David* assurance by Oath that the seede promised to *Abraham* should be his seede; or that this his seede should be the high Priest of the heavenly Sanctuary, until *David* had first bound himselfe by sacred Oath to prepare a place for the Arke of the Covenant, an habitation for the Almighty God of *Jacob*: Lord remember *David* and all his afflictions, Psalme 132. v. 1! How he sware unto the Lord, and vowed unto the mighty God of *Jacob*; Surely I will not come into the Tabernacle of my house, nor goe up into my bed; I will not give sleepe unto mine eyes, or slumber unto mine eye-lids, untill I find out a place for the Lord, an habitation for the mighty God of *Jacob*, &c. This great service thus consecrated, and devoted by the royall Prophet: the mighty Lord (who will not suffer a cup of cold water given to a Prophet in the name of a Prophet to passe unrewarded,) doth abundantly recompence, not in generall only, or by equivalencie, but as before he had done *Abraham's* and *Isaac's* obedience, in kind. Thus much is implied ver. the 11. The Lord hath sworne in truth unto *David*, hee will not turne from

from it, &c. As if he had said, he will not reverse his promise, nor suffer the blessing promised to faile; because both were confirmed by Oath. What was the Blessing promised and confirmed by oath? *Of the fruit of thy body (or of thy belly, as the originall hath it) will I set upon thy throne.* The object of this Oath reacheth to none of *David's* seed, save only to him who was the promised womans seed, the fruit of the Virgins wombe; yet were not *David's* sons, or the rest of his seede excluded by oath from reigning in *Judah* and *Ierusalem*, untill time should be no more; so it followeth ver. the 12. *If thy children will keepe my Covenant and my Testimony that I shall teach them, their children also shall sit upon thy throne for ever.* But these (wee must consider) are words of Promise, not of Oath, and for this reason are exprest not in an absolute forme or tenour. And so must other promises not confirmed by oath, be interpreted: although the condition be not alwaies exprest; sed, they alway imply more then a meere possibility; a true title to the blessing promised, though not a title undefeasable.

4. But it is time to review the Paraphrase of the Psalmist, *Psalm* 89. upon this last and other promises made respectively unto *David* himself, & to his seede or sonnes. The originall occasion, whether of that *Psalmist's* tentations to question the truth of God's promises to *David*, or (which I rather think) of the general distrust in the discontented multitude of those times, which he did rather seek to represent then approve, was this. Either they did not distinguish at all, or else not so well as they should, be-

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tweene the Articles unto which God did sweare, and the Articles unto which he tied himselfe by promise only. The later were alway conditionall or subject to a forfeiture or revocation upon the misdemeanour of the parties whose good it did concerne. *I have found David my servant, with my holy oile have I anointed him, with whom mine hand shall be established, mine arme also shall strengthen him: The enemy shall not exact upon him; nor the sonne of wickednesse afflict him. v. 20. 21. 22. &c.* All this, no good Christian can doubt, was literally and punctually meant of the sonne of Iesse. As little question there is of the 25. *v. I will set his hand in the Sea, and his right hand also in the Rivers.* This, according to the literal meaning, expresseth the extents or bounds of David's or Salomon's Kingdome here on earth: For that extended from the *Sidonian* sea on the West, unto the division of *Euphrates* (on the East) into diverse channels.

5 But this promise with the blessing promised, whereof *David* and *Salomon* were fully posselt, was mystically (as hath beene observed before) to be fulfilled in the seede of *David* promised by oath, whose Dominiõ over this inferiour world reacheth from sea to sea, over all the rivers and corners of the earth. The 26. 27. 28. verses fall under the same rule or line. But although it were a part and a principall part of the blessing promised to *David*, that the Messiah should be his Seede or Sonne, yet were neither *David* or *Salomon*, nor any other of *David's* sonnes any part of that promise. *v. 29. His seede also will I make to endure forever, and his throne as the dayes*

dayes of heaven . Thus the holy Ghost speaketh as the Apostle interpreteth the like promise (or rather the same promise made before to *Abraham*) not of *David's* Seed as of many, but as of one Seed, which is Christ . The Apostles Interpretation of God's promise to *Abraham*, (I am not ignorant) hath much perplexed some learned Interpreters; but (as was observed before) men better versed in rules of Grammar then in mysteries of Divinitie. And many impertinent discourses for salving the truth, or supporting the strength of the Apostles inferences we may oftentimes read, and sometimes heare. But the old maxime, *Ex nihilo nihil fit*, holds more true in this case, then in the point whereto the Philosopher applies it: *A groundlesse doubt can never produce a pertinent answer*, or be capable of a firme and solid resolution. Now the men which have question'd the force of the Apostles inference, did only or specially consider the grammaticall use of the word *Seede*; which although it be of the singular number, yet denotes a multiplicity of persons . But the ground of our Apostles inference was from the matter or blessing promised, not from the grammaticall forme of words wherein it was expressed. He could not be ignorant, nor was hee incogitant that most promises made to *Abraham* and his seede, did literally referre to all his posteritie, especially to *Isaac*; yet hee very well knew and considered that the promise of that seede, wherein all the Nations of the earth should be blessed, could be extended to no more then one seede, who was the promised seede of the woman . And unto this seede alone (promised by oath

oath unto *David*, the 29. ver. before rehearsed must be confined, as is cleare from the 30. ver. where, after he had said, *That his seede should endure for ever, and his throne as the dayes of heaven*, hee there addes, *If his children forsake my Law, and walke not in my judgments: If they breake my Statutes and keep not my Commandements, then will I visit their transgression with the rod, and their iniquities with stripes.* v. 30. 31. 32. This the holy Ghost speaketh not of *David's* seed as of one, but of his seeds as of many. Nor is it any where said, that any or all of their thrones should endure as the dayes of heaven: For all *David's* children, besides that one *seede*, were by the Psalmist's owne acknowledgment, lyable to such visitations or censures as the Lord of Lords doth passe on other Kings and Potentates, according to their demerits at his pleasure. Nor are the visitations here mentioned to be universally taken for Fatherly corrections only, (a slumber wherewith some, otherwise good Interpreters, have been overtaken,) but for true and real punishments.

6 What then, had *David* and his sonnes no prerogative above other Kings or Princes? Did God make promise of no more favour and grace to *David* and to his ordinary seed then he had done to *Saul*? If wee should thus conclude, the tenour as well of prophecies as of God's promises to *David* would convince us of error, and the historicall events would determine against us, For neither *Salomon's* Idolatrie, nor *Rehoboam's* Oppression (which was equivalent to Idolatrie) a foolish sonne of a wise Father, did utterly extinguish the promises made

made to David and his Successors, though Rehoboam foolishly intending the oppression of his Subjects, did impair the blessing promised. For after both these had been gathered to their Fathers, the Lord in mercy and in memory of his Covenant with David did often repair the ruines which such unwise Kings, as Rehoboam, and some of his Successors were, had made in Judah and Ierusalem; by raising up such lights unto David as Asa, Iehosaphat, Hezekiah, and Josias were. This preeminence or precedency in God's promises, all David's lawfull Successors had over all the Nations under heaven; that they were as God's first borne amongst the Kings of the earth; but with this limitation or condition, *quandiu bene, aut saltem mediocriter se gesserint*. Now in later generations the Kings and Princes of Judah (who had beene the first in God's favour) by multiplying their owne, and making up the number of their forefathers transgressions, become the very last; as remarkable objects of God's fearefull visitations threatned, (*Psal. 89. verses 30. and 31.*) as their godly Forefathers had beene of his blessings. And yet the forfeiture of their present estate, or of their interest in the Covenant made to David and his seed, did reach no further then to their owne persons, or to their seed according to carnall generations, as is most elegantly and punctually exprest in the verse immediately following. *Nevertheless my loving kindnesse will I not take from him (that is, from David, nor suffer my faithfulness to faile: My Covenant will I not breake, nor alter the thing that is gone out of my lips. v. 34.* The true expression of the
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God's promise confirmed by oath to David

mystery in these words; amounts to thus much at least; and to what more, I leave it to such as have leisure and judgment to examine. However David's posteritie in future times may make a desperate forfeiture of their possession in the land of Canaan; be excluded from all claime or title to the Kingdomes of Judah or Israel; though the whole race which shall issue from David or Salomon by ordinary right or Succession may be utterly extinguished or put out; yet one thread shall be reserved inviolable from the force of the enemies sword, famine, fire, or death it selfe. This (to my apprehension) is the true meaning of that passage, *I will not breake my Covenant.*

7 The impossibilitie here implied for disinheriting the seed of David *ἢ τοῦ σπέρματος*, or (as we English speake) of cutting of the entaile in remainder to this singular seed of David, after all the residue of his posteritie either were or might have beene deprived of their crownes and dignities, or of all title to the scepter of Judah, doth depend upon the often mentioned confirmation of David's throne and Kingdome by oath unto the seed of David by promise: So the holy spirit by whose inspiration this Psalm was penned, (whatsoever the Psalmist intended) most punctually expresseth v. 25. *Once have I sworn by mine holinesse, that I will not lie unto David. His Seede shall endure for ever; and his throne as the Sunne before me: It shall be established for ever as the moone, and as a faithfull witness in heaven.*

8 The emphasis of the word *once* in the original (whether Hebrew or Greek,) is as well expressed

sed by our English Proverb or Apophthegme, *'Once done and aye done*, that is, so well done as it needs no correction, no amendment, or reiteration. Nor doe we read that God after the interposition of this oath first made to *Abraham*, and afterward renewed to *David*, did ever resume the like solempne Oath, or make fuller declaration of it, untill the seede promised was exhibited. This is that which the Psalmist means *I have sworn once by my holinesse, that I will not fail David*. The true expression of which phrase is equivalent to that before mentioned upon the 18 *vers* of the 6th to the *Hebrews*. And the word in the originall is the very same with that which the Septuagint useth in the translation of this 89. *Psalme*. The true meaning of both places is, that not only the promise it self was irreversibile, but that the blessing promised after it was once exhibited, should be exempted from all possibility of expiration or diminution. The true reason whereof was, because this promise was confirmed by Oath & the declaration of his Oath reiterated in this *Psalme*, *verses* the 36. and 37. being before avouched. *v. 3*. And such reiterations in Scripture are not tautologies but true characters (as from the Scripture it hath beene afore *observed) of the stability of the thing promised or signified.

10 The expressions in the beginning of this *Psalme*, and in the close, are *Indices optimè memoratæ orationis*, true characters of *pious humilitie and reverent devotion towards God*; The intermediate passages are full of expostulatorie passions. This difference in the character perswades mee that the Psalmist did penne his owne part from the first *v.* to the

Psal. 89. 35.

* In the seventh Book of these Comments, Chap. 13. parag. 3. &c.

38. and represent the murmurings of male contents from the beginning of that verse unto 52. which is the last. Two points more there be which require a further review before we leave this *Psalm*; as, first unto what former promises made to *David* in his life time, the oath twice mentioned by the *Psalmist*, doth literally referre. Our later English in the margin upon v. the 3. sends the Reader an errand, (I must confesse not impertinent) unto the fore-mentioned place of *Samuel. 2. Chap. 7. 11.* Yet an errand which that place cannot fully dispatch; for in that place there is no mention of an Oath. Both the places cited out of the 89 *Psalm* literally referre unto the promise mentioned by *Samuel*; but as it is confirmed by Oath upon record *Psalm 132.* which, it is evident was composed by *David* himselfe a long time after the promise avouched by *Nathan* in the 2. *Sam. 7.* and longer before the 89 *Psalm* was penned. The next querie worthy the judicious Readers consideration, is, what God's Oath by his holinesse, or as the LXX Interpreters have it ἐν τῷ ἁγίῳ μὲν in or by my holy one doth directly signify or collateral-ly import. That God swearing by his holinesse did directly and immediately sweare by himselfe is not controverted; for the Oath for its substance and essentiall object is the very same with that Oath which he made to *Abraham Genesis 22.* where it is said, *by my selfe have I sworn*; for God's holinesse is himselfe. But for the collateral object of this one and the same Oath I referre the judicious and moderate Reader to *Calvin's* exposition or resolution of this doubt thus related by *Coppen* in his ingenu-
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ous and learned annotations upon the 36.v. of the
89 Psalme. *Per sanctitatem, id est per meipsum.* Cal-
vinus putat Deum jurasse per Templum tanquam
prasentia sua symbolum, & quoddam habitaculum.
Ita Calvinus in harmonia Evangelistarum v. 17.
Ch. 23. Math. *Ubi principium hoc ponit & figit, non
esse fas nisi per unius Dei nomen jurare; unde sequi-
tur, quascunq; adjurandum formulas homines adhibe-
ant, uni Deo servandum esse suum honorem; unde col-
ligitur, quomodo & quatenus per Templum jurare li-
ceat, videlicet quia sedes est & Sanctuarium Dei, sicut
per calum, quia illic refulget Dei gloria. Deus enim
se in talibus prasentia sua Symbolis in testem &
Iudicem advocari patitur, modo ius suum salvum re-
tineat.*

II. If this annotation be true and othodoxall,
th^{at} when God did sweare by his holinesse, he did
by way of attestation call his Temple his holy place
to witnesse, I should not understand the materiall
Temple as then not founded in Ierusalem, but that
heavenly Sanctuary, or most holy place whereinto
God's holy one, whom he would not suffer to see
or feele corruption in the grave, was, after his Re-
surrection from the dead, to enter; and there to re-
maine as our immortall Mediator and Intercessor.
For so the Son of God, God blessed for ever should
be as true and essentiall an object of this oth as the
Father himselfe was. And this interpretation doth
well accord with our Apostles expression or exposi-
tion of God's Oath to Abraham *ἐπὶ τῷ ὄρει*
hee did interpose himselfe, or intermediated by
Oath.

12 If the allegations hitherto mentioned cannot perswade, I hope the authoritie and arguments of our Apostle will enforce the ingenuous Christian Reader to grant the maine conclusion in this discourse intended. The Conclusion is briefly this [However God's Promise made without an Oath be in the assertive sence the very same with promises confirmed by Oath; yet in the charactericall sence they much differ.] Meere promises are conditionall and reversible; the blessings so promised, mutable or determinable by time; but God's Oath annexed to his Promises, is alway a character of irreversibility, and of everlasting immutability after the blessing promised be possessed, so farre as it concerns the life to come. Two places there are in the seventh Chapter to the *Hebrewes* very pregnant to this purpose, and which doe sufficiently authorize the fore-mentioned prenotion or received rule for interpreting all the former places of Scripture alledged, as wee have done. For after many forcible reasons to convince his Auditors that there was no such *perfecti-
on* in the Law or legall Priesthood, as the Patriarchs and their godly fore-fathers did hope and wait for: And that there was a necessity that both the Law and Priesthood should be changed (which is the Subject of his discourse from *verse* the 10) hee pitcheth specially upon this *verse*, *And in as much as not without an Oath he was made Priest; for those Priests were made without an Oath, but this with an Oath, by him that said unto him, The Lord sware and will not repent, thou art a Priest for ever after the order of Melchisedech, by so much was Iesus made a surety* of

See Chap.
10. of this
Book.

of a better Testament. Aaron and his sons had the promise, & were authorized by expresse charter to offer sacrifice and to blesse in God's name for ever. And what more could be said (in the assertive sence) of our high Priest? Or what argument can there be drawne from sacred authority that the Priesthood of Aaron should not be, that the Priesthood of the sonne of David should be everlasting and unchangeable? The only sure ground of this inference is that mentioned by our Apostle [*because Aaron and his sonnes were made Priests; were destinated and authorized to their function without an Oath, whereas the sonne of David was destinated and assigned to his Priesthood after the order of Melchisedech by solemne Oath interposed by him that said, Thou art a Priest for ever after the order of Melchisedech, which words are three or foure times reiterated in this Chapter. The contents or importances of the Oath are most divinely expressed by the Apostle from v. 23. to the end of the Chapter. And they truly were many Priests, because they were not suffered to continue by reason of death; but this man (or rather this Priest) because he continueth for ever, hath an unchangeable Priesthood, wherefore he is able also to save them to the uttermost that come unto God by him, seeing hee ever liveth to make intercession for them, for such an high Priest became us who is holy, harmlesse, undefiled, separate from sinnes and higher then the heavens, who needeth not dayly as those high Priests to offer up sacrifice first for his owne sinnes, and then for the peoples; for this he did once when hee offered up himselfe. For the Law maketh men high Priests which have infirmitie,*

* This punctually refers unto Gods Oath made to David, Psal. 110. not to Gods Oath made to Abraham, which was long before the Law.

* *Legem quidem superius Dei actionem existere docuimus, eodem modo semper se habens perpetuam & immutabilitate res omnes producentem. Ius iurandum deinceps ipsi causam esse dixerimus,*

qua omnia in eodem statu ita conseruet atq; retineat; ut quae iuramenti fide confirmata sunt, & legis ordinem teneantur tanquam citius legis effectus, in eorum recto ordine, quae condita sunt existant. Quod enim eadem lege stant omnia, sicuti disposita sunt, primum fuerit hoc divini ius iurandi opus: quod quidem inter eos, qui Deum semper intelligunt, maxime atq; perpetuo servatur. pag. 28.

firmities, but the word of the Oath which was since the Law * maketh the Sonne who is Consecrated for evermore. Christ the Sonne of David was a mortall man before hee was consecrated to be an immortall Priest; for his very death was a part of his Consecration. And after the accomplishment of his Consecration, the Priesthood of Aaron became void, as being never confirmed by Oath. For all things not so confirmed, are at the best but commensurable to time or succession; and time it selfe shall be abolished by oath, Rev. 10. 6.

Iuravit per viventem tempus non fore amplius.

That opinion of some heathen Philosophers as of * Hierocles concerning the endlesse succession of time or perpetuall continuance of all things according to the course of nature (which now they hold) is probable, did take its originall from a mistake, or misapplication of the tradition or prenotation concerning the stabilitie or everlasting condition of things confirmed by Oath. He with some others apply this undoubted rule unto things temporall or to this present world; which holds true only of the world to come.

SECT.

S E C T. 4.

By what Persons and in what manner the Consecration of Iesus Christ the Son of God to his Priesthood was prefigured.

C H A P. 21.

That Iesus or Iehoshua the sonne of Nun, Zerubbabel the sonne of Shealtiel, and Iesus the sonne of Iehosadeck were speciall Types of Iesus Christ the Sonne of God, (respectively) as he was to be made and now is both King and Priest.



Some good Historians have observed that many famous Kingdomes have been ruinated or extinguished under Princes of the same name with those that first did erect or advance them.

Darius the first King of that name in Persia made his Country famous, and the Persians Lords of the best part of the inhabited world. Another *Darius* makes *Alexander* famous by his mighty overthrow, and raiseth up the Monarchy of Macedonia by the fall of the Persian. *Augustus* was the second great Cæsar and the first perpetuall Roman Emperour; and in *Augustulus* the very title of Emperour did die; not so much as a shadow of the Roman Empire remained after him. *Constantine* the great did first erect the Easterne Empire, and founded the City of *Constantinople*; the first of all Empe-

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rours that did publicly defend the Christian faith: Another *Constantine* was the last Emperour of *Constantinople*, leaving the Empire to the disposall of the Turke. *Baldwin Compeere* of *Godfrey of Bulloigne* in the conquest of the Holy land and after his death created King of Ierusalem, established this new Kingdome in peace which hee had wonne by warre: Another of the same name and race leaves the Holy land it selfe for a prey unto the superstitious *Mahometan*, not repossessed since his death by any Christian Prince.

2 Nor doe humane stories only (though many besides these alleadged might be produced) afford us instances or observations in this ranke: The visible Kingdome or Common-wealth of *Israel* (taking *Israel* for the whole race of *Iacob*) was first established and settled in peace by * *Hosea* the son of *Nun*, whom *Moses* (upon fore-sight of this his good successe in planting the people of God in the land of their promised rest,)* named *Iehoshua*, that is to say a Savior. In the dayes of *Hosea* the the son of *Elah* did *Israel* (as opposed unto the Kingdome of *David*, that is tenne Tribes of twelve) utterly cease to be a Nation. Both King and people were led captives by *Shalmanezar* King of *Assyria*. The Kingdome likewise or Common-wealth of *Iudah* did finally expire and determine under *Iesus* the sonne of *David*, but altogether through this peoples fault; hee never ceased to be a Saviour, a greater Saviour of his people then *Iesus* the sonne of *Nun* had beene, for hee was *Salus ipsa*, *Salvation it selfe*. But his people was become so wicked, that salvation it selfe could not save them,

* Numb. 13.

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* Numb. 13.

16.

or

or preserve their common-wealth from ruine. Howbeit to speake the truth, this Iesus our Lord and Saviour did rather translate the Kindome of *Iudah* and *David* from earth to heaven, then suffer it utterly to perish. He still remaines a King, and of his Kingdome there shall be no end; though his Kingdome be not of this world, nor over *Israel* or *Iacob* according to the flesh, yet hee still ruleth in *Iacob* unto the ends of the world, and so shall rule world without end. This translation of the Kingdome of *Iudah* and *David* from earth to heaven, or this new erection of this heavenly Kingdome by Iesus Christ our Saviour, was prefigured by another Iesus, as lively a Type or shadow of Christ as Iesus the sonne of *Nun* had been.

3 For after *Iudah* through her riot and intemperancy had procured her bane, as her sister *Samarita* had done, and was carried for dead out of the dwellings wherein Iesus the sonne of *Nun* had first seattered her, the Lord in his all-foreseeing providence, and in signe what was after to be accomplished and fulfilled concerning the Kingdome of *David*, would have another Iesus, the sonne of *Iehosedeck*, to let *Iudah* after her recovery from captivity or civill death on her feet againe. So it is specified 2. *Esdra* 3. *Zach* 3. *Haggai* 2. that at this peoples returne from Babylon into their land, *Ieshua* or Iesus the sonne of *Iehosedeck* was their high Priest, and herein a Type of Christ as hee is our high Priest and Saviour. *Zerubbabel* a Prince of the Tribe of *Iudah*, and one of *David's* Line (under whose conduct this people returned safe from Babylon) was the type of Christ

as King. In respect of their deliverance from *Babel*, or safe conduct in the way *Zerubbabel* had the precedency of Iesus the high Priest, as *Moses* had the precedency of Iesus the sonne of *Nun* in respect of the peoples deliverance from Egypt. But as Iesus the sonne of *Nun* was God's principall instrument in planting this people in the land of promise, so Iesus the high Priest the sonne of *Iehosadeck* is the principall Saviour of this people after their safe returne from *Babel*, into their native land; the principall type or shadow of Iesus Christ our Saviour as he is consecrated by God to be the Author of everlasting salvation. *Zerubbabel* the chiefe Prince of *Judah*, and Iesus the sonne of *Iehosadeck* the high Priest (and for his time the sole successor of *Aaron* in his office,) joyne both together, the one a lively type of Christ Iesus the sonne of *David* as he was King, the other a lively Type of Christ Iesus as hee was ordained to be our high Priest in the building of the materiall Altar, which was to be erected unto the Lord in the City of Ierusalem after their returne from Babylon. But whether of these two, to wit, *Zerubbabel* the sonne of *David*, or Iesus the sonne of *Iehosedeck* *Aaron's* successor, had precedency in this great worke of erecting the Altar unto God (the first worke of difficulty or moment to be undertaken by God's Servants upon their returne unto Ierusalem the City of God,) were hard to determine by any rule of sacred *heraldry*. *Ezra* the scribe and sacred historian of this businesse gives Iesus the Sonne of *Iehosedeck* the precedency in stile, *Ezra*. 3. 2. Then stood up *Ieshua* the son of *IoZadak* and his brethren the Priests, and

and Zerubbabel the ſonne of Shealtiel and his brethren and builded the Altar of the God of Iſrael, to offer burnt offerings thereon, as it is written in the Law of Moſes the man of God. But in the ſecond of Haggai verſe 4. Zerubbabel the ſonne of David hath the like precedency of ſtile. Now be ſtrong o Zerubbabel ſaith the Lord, and be ſtrong o Ieſhua the ſonne of Ioſedech the high Prieſt, and be ſtrong all yee people of the land, ſaith the Lord, and work, for I am with you ſaith the Lord of hoſts.

4 Yet that Ieſus the Sonne of Ioſedech was the more illuſtrious and principall Type of Ieſus Chriſt our Saviour and Redeemer as he is the builder and founder of God's ſpirituall Temple, (Gods holy Catholique Church) is moſt apparent from the prophecies of Zachary, a Prophet in thoſe times extraordinarily rais'd up by God to encourage Ieſus the high Prieſt and his fellow-Prieſts to goe forward in building the materiall Temple in Ieruſalem, ſpecially if we compare Zachary the third, and part of Zachary the ſixt with the Prophecies of Jeremy. Chap. 23. verſe 33. To begin with Zachary Chap. 3. Ieſus the Sonne of Ioſedech, by progeny the ſonne of Aaron is ſolemnly enthronized as deputy or Proxie for the ſonne of David the promiſed and long-expected high Prieſt after the order of Melchiſedech. This ſtory or true legend of the installment or enthronization of Ieſus the Sonne of Ioſedech as in the right and intereſt of Ieſus Chriſt the Sole Founder and Builder of the holy Catholique Church whereof the viſible and materiall Temple of Ieruſalem was but a type or ſhadow, is very remarkably

markably set out unto us as in a Map. *Zach. 3.* The whole *Chapter*, as also the 2. *Chap.* from the 6. *verse* unto the end is worth our perusal as most pertinent to this argument. First *Sathan*, that is the adversary of Iesus the high Priest, waxed bold to resist him in the building of the materiall Temple, being encouraged thereunto partly because the remnant of *Judah* then returning from captivity was but as a *brand pluck't out of the fire*, the light whereof in the eyes of *Sathan* their adversary might easily have been extinguished unlesse the Lord had rebuked *Sathan*, as the Lord there by his Angell doth; and his rebuke was an Authentique prohibition. Secondly *Sathan* was the bolder to resist this worke, because Iesus the high Priest appointed by God and encouraged by his Prophets for accomplishing of it, was for his bodily presence but weake, and would quickly have beene daunted by his potent adversary, unlesse the Lord by his Angell had rebuked and prohibited him. Thus *Sathan* himselfe in person resisted our Lord and Saviour after his baptisme, when hee first begun to lay the foundation of his Church and to erect the Kingdome of God, being thereto emboldened by the weaknesse of his bodily presence and appearance in the fashion of man and forme of a servant, untill the Lord himselfe rebuked him (as the Angell in the name of the Lord did the adversary of *Ieshua*) saying, *avoid Sathan, for 'tis written thou shalt worship the Lord thy God, and him only shalt thou serve.* And upon this rebuke *Sathan* immediately left him, and the Angels came and ministred unto him. *Math. 4.* This is the Evangelicall accomplishment

plishment of the vision which Zachary saw as in the type or map. *Zach. 3.v.1.2.* But here it will be demanded, whether the *verses* following. *v.3.4.* which were literally & historically meant of Iesus the Son of *Jehosedeck* can be applied to Iesus our high Priest, either according to the literall or mysticall sense? *Iesus* (saith the Text) *was cloathed with filthy garments and stood before the Angel, and he answered and spake unto those that stood before him saying, take away the filthy garments from him, and unto him he said, Behold I have caused thine iniquity to passe from thee, and I will cloath thee with change of rayment v.4.* Iesus his outward habit or rayment, was sordid and unsightly, *Qualem decet exulis esse*, Such as well became a man as yet retainer to the house of mourning, not fully absolved from the house of his prison, or not yet admitted unto the house of his freedome.

5 This Iesus in this habit was a true picture of Iesus our high Priest whilst hee continued in the forme and condition of a servant, or whilst arraigned before the high Priests, or *Pontius Pilat*; and although in this estate he knew no sin, yet as the Apostle saith *2. Cor. Chap. 5. v. last.* *He was made sinne for us that we might be made the righteousnesse of God in him.* Hee is said to be made sinne for us, because hee bare the punishment due to our sinnes. And this sinne or iniquity God did truly cause to passe from him, because our sinnes were never inherent in him, but made *his* by imputation only. The punishment likewise due unto our sinnes did passe from him at his departure out of this world unto his Father. The new rayments wherewith Iesus the high Priest was cloathed,

cloathed, are emblemes, or shadowes of that glory and immortality wherewith Iesus our high Priest since his Resurrection is invested. The faire Mitre, which was put upon Iesus the Sonne of *Iehozadeck's* head, was the modell of the Crowne of *David* which was to flourish upon Iesus the Sonne of *David's* head, as it is *Psalm* 132. v. 18. *But upon himselfe shall his Crowne flourish.*

6 Briefly, the protestation which the Angell in the verses following makes to Iesus the Son of *Iosedeck* is but a renewing or repetition of the promise which God had made unto *Abraham* and *David* concerning their seede. The tenour of God's promise here renewed or repeated unto Iesus the high Priest is the same: *And the Angell of the Lord protested unto Ieshua, saying, thus saith the Lord of boasts, if thou wilt walke in my wayes, and if thou wilt keepe my charge, then thou shalt also judge my house, and shalt also keepe my Courts, and I will give thee places to walk among these that stand by.* These words containe as ample a patent for the temporall or legall Priesthood unto Iesus the Sonne of *Iosedeck* and his posteritie, as *David* had for continuation of the temporall Kingdome in his race or progeny; both the promises and patents were conditionall. But that there should arise an everlasting Priest, as well as an everlasting King, one in whom God's promises should not be conditionall but *yea and amen*, that is, absolute and irrefragable, the Prophet *Zachary* addes, *Heare now O Ieshua the high Priest, thou and thy fellowes that sit before thee, for they are, what are they? monstrous persons,* saith our former English,

English, or men wondred at saith the later; *Viri portendentes* saith the vulgar. The Prophets meaning is that they are men set for types or signes of great matters to come. The word in the originall is the same. *Ezech. 12. 11.* Say I am your signe, like as I have done, so shall it be done unto them, that is, to the Princes of Ierusalem, and house of Israel; they shall remove and goe into captivity. As *Ezechiel* his digging through the wall in the peoples sight, and carrying forth his stuffe upon his shoulders in twilight, with his face covered, that hee should not see the ground, was a signe or prognostication of *Zedechiah's* stealth or flight from the Chaldeans army which besieged him: So *Ieshua* the high Priest, and all his fellowes in all this action or solemnity (specially in laying the foundation of the Altar and Temple) were prognosticke signes or prefigurations of *Iesus* the everlasting high Priest, and of the spirituall Temple, (the holy Catholique Church) which he, was to build by the ministry of the Apostles. So it followeth, for behold I will bring forth my servant the branch. For behold the stone that I have laid before *Ieshua*, upon one stone shall be seven eyes, behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

C H A P. 22.

Of the harmony betweene the Prophet Ieremy and the Prophet Zachary concerning the man whose name is the branch: How his growth or springing up was prefigured by Zerubbabel the sonne of David: His name and title as our high Priest fore-pictured by the name and title of Iesus the Sonne of Iosedech: That he was as truly the Son of God before all time, as the sonne of David in time.

THat this man whose name was the Branch was to build the Temple of the Lord; that he was to take his investiture unto his priestly dignity by Iesus the Sonne of Iosedech as by his proxie is apparent from the sixt Chapter of the Prophet Zachary II. Take silver and gold and make Crownes, and set them upon the head of Ieshua, the Sonne of Iosedech the high Priest, and speake unto him saying, thus speaketh the Lord of hosts saying, Behold the man whose name is the Branch, and hee shall grow up out of his place, hee shall build the Temple of the Lord, even hee shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule upon his throne, and he shall be a Priest upon his Throne, and the counsell of peace shall be betweene them both.

* This is as Iunius interpreteth, out of Nazareth.

2 This place and the former are pregnant that the Servant of the Lord whose name was Zemah the Branch, whose office was to build up the Temple of God, should be a Priest, and should sit upon his Throne

Throne as Priest. But it cannot from either place be gathered; it is not so much as intimated that hee should either be a Priest after the order of *Aaron*, or of *Melchisedech*, or of the seede of *Aaron* as *Iesus*, or *Ioshua* the Sonne of *Iehosedeck* was. But as the Prophet affirmeth not, that hee was to be Priest after the order of *Aaron* or *Melchisedech*, so neither in plaine termes doth hee deny it: true, but as every Prophet of God speaks nothing but the truth, so neither doth one of them speake all the truth, or all that is requisite for us to believe concerning *Iesus* our Saviour. That the man whose name was the Branch, (the same party of whom *Zachary* here speaks) should not be of the seed of *Aaron*, or a Priest after the order of *Aaron* is evident from the prophecy of *Jeremiah*. *Ier. 23. 5.* uttered more then seventy yeares before *Zachary* began to prophecy. *Behold the dayes come saith the Lord, that I will raise unto David a righteous Branch, and a King shall raigne and prosper, and shall execute judgment and justice upon the earth. In his dayes Iudah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our righteousness.* It is plaine then out of the fore-cited prophecy of *Zachary*, that God's servant the righteous Branch was to be a Priest: It is evident againe out of *Jeremiah* that he was to spring out of the seede of *David*, and to raigne as King over *Iudah* and *Israel*, as *David* had done. And these two put together will directly conclude, that this Branch of *David* was to be that sonne of *David*, concerning whom the Lord had sworne and would not repent, that hee should be a

Priest for ever after the order of *Melchisedech*, who was both King and Priest, and by interpretation the King of righteousness, and King of peace: both which titles are expressly given to this Servant of God and Branch of *David*, the one by the Prophet *Zachary*; the other by the Prophet *Ieremias*.

3 But is it intimated or fore-told by either of them, that he should be as truly *David's* Lord, as *David's* Sonne? Yes, *Ieremy* implies this in fuller termes then *David* himselfe doth *Psalm. 110.* for *David* saith, the Lord said unto my Lord *Adonai*, not *Iehovah*, whereas the Prophet *Ieremy* tells us that the supream style or title of this Branch of *David* should be not *Adonai Tzadkenu*, but *Iehova Tzadkenu*, *Iehovah* our righteousness: So that hee whom *David* in spirit calleth his Lord, was to be as essentially Lord and God; as he that said unto him, *sit thou on my right hand, till I make thine enemies thy footstool.* But was he according unto this name or title prefigured or fore-shadowed either by *Zerubbabel* the Prince of *Judah*, or by his associate *Iesus* the high Priest in conducting Gods people from the land of their captivity into the land of promise? Yes there is not one title or attribute mentioned in either prophecy but it is fore-shadowed, either joyntly both by *Zerubbabel* & *Iesus* the high Priest, or severally by one of them.

4 As he is the Branch of *David* fore-prophe-
 cied by *Esaiah. Chap. 11. 1.* (where to both these
 prophecies of *Ieremias* and *Zachary* have re-
 ference,) hee is more exquisitely prefigured
 by

by *Zerubbabel* then by *David* himselfe, or any other Prince of *David's* Line. The Branch which God had promised to raise up unto *David* almost an 110 yeares before *Jeremiah* had uttered his prophecies, was to grow up out of the stemme or roote of *Iesse*, as it is, *Esay* 11. 1. that is, he was to be a man of meane parentage, then *Iesse* the Father of *David* was, a man more unlikely to become a Prince or Ruler of God's people then *David* was, when hee kept his Father's sheepe: Of *David's* lineage many after the captivity were poore, and of as meane ability as *Iesse* *David's* Father was. *Zerubbabel* was borne unto *Salathiel* in captivity and *Salathiel* himselfe the sonne of *Ieconiah* a poore captive Prince: but whether *Salathiel* was the sonne of *Ieconiah's* body or rather his sonne by adoption, I have no more to say then was said before. Whether this way or that way hee were his sonne, if wee consider the potency of the Chaldean Empire when he was borne, or the Chaldeans generall avernesse from the Iewes or their jealousie of the royall race, it was more unlikely that any of *David's* line should be released from captivity, or be suffered to returne from Babylon unto their native land, then that Israel should be delivered from the Egyptian thraldome by *Moses*. But the same God which had shewed his mighty power in the overthrow of *Pharaoh* and his powerfull host, did as miraculously shew both his power and wisdom in the suddaine surprisall of Babylon, and overthrowing the Babylonian Empire by *Cyrus*. Of these two wonderfull deliverances of his people; the later in the Prophet *Jeremy* his esteeme, is the greater,

ter, therefore he saith *Jerem. 16. 14. 15.* Behold the dayes come saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the Children of Israel from the land of the North, and from all the lands whither hee had driven them, and I will bring them againe into their land, that I gave unto their Fathers. The like you may read *Jerem. 23. 7. 8.* Cyrus after his strange conquest of Babylon, sets Gods people free, and authorizeth Zerubbabel the next heire then left unto the Crown of Judah, to conduct them unto Ierusalem; there to serve their God as he in his Lawes had prescribed. But after their safe arrivall there, they are molested by their malicious enemies: the building of the City and Temple is after Cyrus his death for divers yeares hindred, untill Zerubbabel by his favour and potency with Cyrus his successors procures the revivall of the charter which Cyrus granted, and frees himselfe and Gods people from further molestation by their enemies, as you may read it at large in the Booke of *Ezra*. So that part of *Jeremiah's* prophecy is verified of him, for in his dayes and by his meanes (under God) Judah was saved, and Israel did dwell securely. Though hee were not in name or title a Saviour, yet is hee indeed the Saviour of his people from present distresse and danger. And thus farre this poore revived Branch of David is a true and lively Type of that Branch of David, in whom all the promises of God made unto Abraham and David were fulfilled, who was to be a Saviour not in realty only but in name or title, and called especially

ally Iesus because hee was to save his people not from bodily distresse or captivity but from their finnes. And as he is in this sense a Saviour, Iesus the Sonne of Iehosadech is the lively Type or shadow of him as well in office or function as in expresse name or title, for hee being their high Priest and Aaron's successor, did make legall atonement for their finnes, did sanctify the Temple, Altar, and their offerings, and performed all legall righteousness for them in signe of greater righteousness, and salvation by that high Priest which was to come, whose supreme title was the Lord our righteousness.

But did either Zerubbabel or this Iesus the high Priest and his associates prefigure or fore-shadow our high Priest in this royall name or title of being the Lord our righteousness? Certaine it is that Zerubbabel did not, for neither his owne name, nor his Fathers, nor any of his Progenitors names since Iehosaphats dayes had any reference to this title, nor import the thing signified by it in their grammaticall significations. But the Father of this Iesus, or Iesus the high Priest was named Iehosadech which signifies as much as the righteousness of the Lord, or the righteous Lord.

6 But here wee must consider that names are of two sorts. Some names agree to the things named substantially and directly. Others accidentally or in oblique. The former sort expresse the condition and nature of the thing named. As the name of Adam which God imposed upon the first man did expresse his nature or substance, to wit, the red earth out of the which he was framed. So the name which

Adam

Adam gave unto the first woman did truly expresse the nature and condition of the Sex, to wit, that she was made of man; that shee was of his flesh and of his bones, so likewise is the name of *Eve* a true expression of her nature, for shee was the Mother and Fontaine of life unto all posteritie.

7. Names otherwhiles though solemnely given expresse or import some circumstance or relation unto the ~~matter~~ or thing it selfe which they primarily and properly signifie. So *Gideon* was called *Ierub-baal*, not that ever he did plead for *Baal*, but in remembrance of his fathers answer unto them which had expostulated with him for cutting downe *Baal's* grove.

8. So *Moses* called the Altar which he erected. *Exod. 17. 14. Iehovah-Nissi* the Lord my banner. Not thereby intending to occasion us to think, that the Altar so named was either *Iehovah*, or his defence; but only to import or signifie that in that place wherein hee built the Altar and at the time of this inscription, *Iehovah* his God had been the defender and protectour of *Israel* in miraculous manner against the *Amalekites*. So likewise when our Saviour called *Simon*, *Cephus* or *Petros*, the name imports not that he was either the rocke it selfe, or Corner-stone whereon Christ's Church is founded; But only that he had some speciall reference or relation unto the rock or foundation Stone which God had laid in *Sion*, or which is all one that hee was the first which did solemnely confesse and acknowledg Christ *Iesus* to be as truly God as man. The matter or object directly signified by these words

See the third
Book of these
Comments
Sect. 2. Chap.
7.

words is the only true and real Foundation of faith as Christian, of the Catholique Church it selfe. Of this ranke or sort of names is the name *Iehosadech* as it was given unto the Father of Iesus the high Priest, but this doth no way import that he was either *Iehovah*, or a man more righteous then other high Priests had beene; and yet so called not by chance or out of vain ostentation of his parents, but by divine instinct or appointment of God: Or whatsoever intent his parents might have in giving him this name, God did so direct their intentions, as he did *Caiphas* his speech to be a kind of prophecy of what was to come. We may say of *Iehosadech* as the Angell said of Iesus and his fellow Priests, that hee was *uir portendens*, his very name and office did portend or bode that *Iehovah* himselfe the righteous Lord should become our high Priest. And in as much as the Sonne of *Iehosadech* was the first high Priest, the first of all the sonnes of *Aaron* that was called Iesus, that is a Saviour; this likewise did portend or fore-shadow, that the Saviour of God's people, the high Priest for ever after the order of *Melchisedech*, should be the son not of *David* only but of *Iehovah* the righteous Lord, or Lord of righteousness. And if he were to be as truly the sonne of *Iehovah* the righteous Lord, as he was to be the sonne of *David*, then questionlesse hee was to be as truly *Iehovah*, that is, as truly and essentially God, as hee is truly and essentially man. For the relation betwixt the Father and the Sonne is much more strict in the Divine nature, then it can be amongst men.

9 Amongst men it will follow that if the Father

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See this point handled at large in the third Booke of these Comments.

ther be a man, the Sonne must be a man; if the Father be mortall the Sonne must be mortall: but it will not follow that if the Father be a righteous or potent man, the Sonne likewise must be a righteous or potent man. The reason is because they are divided in substance. But in as much as the Sonne of God is of the same substance or essence with his Father, it will directly follow not only, that if the Father be God, the Sonne is God, but also that if the Father be Lord of righteousness, the Sonne also must be Lord of righteousness. Yet in as much as not *Iehouah* the Father but Iesus the Sonne became legal righteousness or a temporall Saviour to God's people in captivity, this truly fore-shadoweth this truth unto us: that although God the Father be as truly the Lord of righteousness as God the Sonne, both being of one substance, yet is *Iehouah* become our righteousness and our salvation, not in the person of the Father, but in the person of the Son.

is truly and essentially God, as he is truly and essentially man. For the relation between the Father and the Son is much more strict in the living God than it is in the human world. The Son is not only the image of the Father, but he is also the Father's Son, and as such he is truly and essentially God, as he is truly and essentially man.

Amongst men it will follow that if the Fa-
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CHAP. 23.

The obiection of the Iewes against the interpretation of the former Prophecy Ierem. 23. answered. In what sense Iudah is truly said to be saved, and Israel to dwell in safety by Iesus the Sonne of God and Sonne of David.

Et here the Iew will object that this prophecy is not yet fulfilled because *Iudah* is not fully saved, nor *Israel* planted in their owne land. But the Apostle hath fully answered this obiection, if wee could as rightly apply his solution. *All* (saith he) *are not Israel that are called Israel. Rom. 9. 6.* Yet many are true Israelites indeed which are not so in name; *Nor is he a Iew that is one outwardly, but that is one inwardly.* The Apostle in the same place gives us to understand, that many are Iewes or of *Iudah* inwardly, which are not of *Iudah* outwardly, or so called by name. Whosoever is inwardly or in heart that which the name of *Iudah* importeth, he is truly of *Iudah*, though not the seede of *Iudah* or of *Abraham* concerning the flesh. Now the name of *Iudah* or Iew importeth as much as a confessor or true professor of *Abraham's* faith, and every one is a true Israelite, that is so qualified as *Nathaniel* was, *one in whose spirit there is no guile*: unto all such and only unto such the Lord imputeth no sinne: and all they unto whom the Lord imputeth no sinne, all such as truly confesse Christ to be the Sonne of God and

promised Branch of *David* are saved by him, whether they be the sonnes of *Iacob* or of *Abraham*, or Gentiles according to the flesh. So that in conclusion all Iudah and all Israel according to the full extent of this prophecy are saved by this Iesus: for all of them dwell in safety, they are not become afraid of themselves, but possesse their soules with patience. To become Iewes or Israelites in this sense is the first degree of salvation, and this degree they likewise have from Iesus, through whom and in whom they are to expect the accomplishment of their salvation. Christ then first saves us from our sins that are inherent in us, or (as the Apostle speaks) hee first sets us free from the Law of sinne by the spirit of life which is in him, and finally exempts us from the wages of sinne which is everlasting death. And thus much is contained in that fore-cited promise, *Ierem. 16.* and in the close and conclusion of that prophetic, *Ierem. 23.* concerning the saving of Iudah and Israel by the branch of *David* whose name or title is, The Lord our righteousness. Behold the dayes come saith the Lord that they shall no more say the Lord liveth which brought up the children of Israel out of the land of Egypt: but the Lord liveth which brought up, and which led the seede of the house of Israel out of the North country: The Hebrew phrase *Meeretz Zaponah*, according to the usuall and ordinary rate of that language, signifies indeed from the North-land: yet the original of this signification or importance of these words, was from a conceit which the Iews, or such as had their habitation neere unto the Equinoctiall line, had; That those

parts

parts of the world which were more remote from the Equinoctiall or Southerne climes were hidden from the sun, and were at least in respect of *their* Country, lands of obscurity and darknesse. The very prime and native signification of the originall words in the Prophet, rendred by our English *from the North land or Country*, is *verbatim* from the land of obscurity or darknesse. And whatsoever the land of Chaldea (whereof Babylon was the chiefe City or Metropolis) was unto others, it was unto the captive Iewes a country of darknesse, a land of obscurity, the very shadow of death. And their deliverance from it was a true type or shadow of our deliverance from the region or land of darknesse it selfe. The full importance of the Evangellicall mystery included in the fore-cited passage of the Prophet *Jeremy* according to the most proper and most exquisite literall sense is expounded unto us by our Apostle *S. Paul. Coloss. 1. 12. 13. God the Father* (saith the Apostle) *hath made us meete to be partakers of the Saints in light, and hath delivered us from the power of darknesse, and translated us into the Kingdome of his dearly beloved Son.*

2 So that this part of *Jeremie's* prophecie. 23. 6. *In his dayes Iudah shall be saved, and Israel shall dwell in safety,* must be fulfilled in every one of us more exquisitely then it was in the whole remnant of *Iudah* and *Israel* which returned in safety from Babylon the land of their captivity unto Ierusalem, the place of their peace and rest. Every one of us must be saved from the land of darknesse, and translated into the Kingdome of light, before wee can

be sure of our salvation, before our election and sal-
 vation can be made certaine unto us. For every one
 of us is by nature the child of wrath; every one of
 us as he is the sonne of *Adam* carries a Babel or
 masse of confusion about with him, or rather lives
 in it as in a walking prison. Every one of us is sub-
 ject to more then Babylonish, to more then Egyptian
 slavery. Our very soules which are the light unto
 our bodie s; our very minds which have the same
 place in our soules which *Goshen* had in Egypt, are
 darkened or (as the Apostle speakes) are darknesse
 it selfe. Now to extract or draw us out of our selves,
 or out of that servitude unto sinne in which wee
 were borne, or to bring us out of that darknesse
 which is within us, is a greater miracle a more re-
 markable document of God's infinite power & wis-
 dome then the bringing of *Israel* out of Egypt, then
 the rescuing of *Iudah* from the captivity of Babylon
 were. God did make the winde and waters his in-
 struments to overthrow *Pharaoh* and his host in
 the red sea: he made his Angels ministring spirits to
 conduct *Israel* in their departure thence, but to draw
 us out of our selves, to extract our mindes and spi-
 rits from the dreggs of the flesh, to translate them
 from the powers of darknesse to the Kingdome of
 light, the ministry or service of Angels or other
 creatures did not suffice. For accomplishing this
 great worke the Sonne of God himselfe became a
 Servant. Heer that was essentially *Jehovah*, God him-
 selfe did cloath himselfe with salvation as with a
 garment, and became a Saviour not in the appea-
 rance of an Angell; not in our meere shape and like-
 nesse,

ness, nor in the meeke forme or shape of any other creature, but in our flesh and substance.

CHAP. 24.

That our high Priest the Son of God did not only accomplish that which was fore shadowed by the name and title & office of Iesus the Son of Ioseph, but withall the legall rites or solemnities, none of which hee did destroy or dissolve as he did the workes of the Diuell, but change or aduance them into better solemnities to be observed by us Christians. That his solemn accomplishment of the feast of attonement at the feast of the Passeover was prefigured in the Lam, and fore-signified by God's speciall command.

HHe Son of God faith S. Iohn was manifested to the end that he might destroy or dissolve the workes of the Diuell. Not onely the workes which hee had wrought in the nature of Adam and all his sonnes, (the manner of whose destruction or dissolution the Reader may find discussed at large in the eighth Booke of these Commentaries,) but besides these all the solemn rites or ceremonies, whether sacrifices or other services by which the subtile enemy of mankind had enticed men unto, or retained them in obedience to his service. All these the Son of God came into the world not to change or accomplish, but utterly to abolish or destroy them. As for the Aaronicall Priesthood or legall rites dependant on it, these hee came not utterly

utterly to abolish or destroy, but to change or sub-
 limate them into a better kind of service. This or-
 thodoxall forme of words the Apostle hath taught
 us. *Heb. 7. v. 12.* The Priesthood being changed there
 is made of necessity a change also of the Law; that is no
 destruction either of the Law or Priesthood. The
 false witnesses themselves which were set up to accuse
 S. Stephan of blasphemous words against the holy place
 and the Law, though willing, no question, to charge
 him with more then he said, yet charge him with
 nothing but this, *We have heard him say, that this Je-
 sus of Nazareth shall destroy this place, and shall change
 the customes which Moses delivered us. Acts 6. v. 14.*
 But these malicious men with their complices and
 abettors did destroy the materiall Temple by tur-
 ning it into a denne of thieves or murtherers, by pra-
 ctising these and other like workes of the Divell in
 it. Notwithstanding the utter destruction of this
 denne of thieves by these means (the house of God;
 which was the Temple whilst it continued a house
 of prayer) was not utterly destroyed, but rather chan-
 ged or translated unto Ierusalem which is above, as
 the Arke of the Covenant had beene before, from
Shiloh unto *Sion*. As for any intention utterly to de-
 stroy any custome which *Moses* had given them
 they had no pretence to accuse either S. Stephan or
 our Saviour, who had solemnely protested that hee
~~came not to destroy or dissolve the Law,~~ but to ful-
 fill it. And none, unlesse perhaps some base Mecha-
 nicke or meaner metall man, who thinks the matter
 whereon hee workes to be of all others the best,
 would accuse an Alchymist or ingenious Artist for
 wasting

wasting or destroying copper, lead, or brasle, if hee
 could change or sublimare them into pure gold. I
 The change or accomplishment of the best
 egall rites, even such as were appointed by an ever-
 lasting covenant, was more admirable then this sup-
 posed transmutation of baser metals into refined
 gold, can truly represent, for, as hath been * observed
 before, Albeit our Saviour was no Priest after the
 order of *Aaron*, either before or after his Consecra-
 tion, yet hee did most exquisitely accomplish the
 whole Aaronicall Priesthood, and other legall rites
 dependent on it by his Consecration to a more ex-
 cellent, truly everlasting Priesthood. Circumcision
 was enjoined under this title of an everlasting co-
 venant, and so enjoined under a terrible penalty (be-
 fore the Law was given by *Moses*) to all the seed of
Abraham throughout their generations. Was this
 rite or ceremony then destroyed or annihilated by
 the Circumcision of the Son of God? Neither de-
 stroyed then, nor changed before his death, but at
 his Circumcision designed to be changed into an
 everlasting Covenant, and after his Resurrection
 and Ascension, not so properly changed as advan-
 ced into a better Sacrament or Scale of God's love
 unto mankind, under a stricter penalty to the con-
 temners of it, or the undertakers for both sexes, then
 Circumcision had been to the *Hebrew* males. The
 Jewish Sabbath or Seventh day likewise was not so
 truly nullified for the substance of the precept,
 which was to be a commemoration of God's rest
 from all his workes upon the Seventh day, as clari-
 fied or purged from the drosse or dreggs of legall
 cere-

* In the first
 and third Se-
 ctions of this
 Booke.

ceremonies; and chang'd into the Lords day: And the Lords day besides the representation of God's rest from his workes of creation upon the Seventh day, contains a weekly commemoration of our Redemption from the bondage of sinne and powers of darknesse (represented by the thraldome of Israel in Egypt) through the Resurrection of our Lord and Redcemer. Again, no solemnity in all the sacred Calender of legall feasts was more peremptorily enjoyned, or strictly observed then the feast of Expiation, or Attainment, yet was not this anniversary feast so properly abolished as accomplished or advanced by that one everlasting attonement made once for all by the Sonne of God upon the Crosse. For albeit that attonement in respect of the sacrifice or offering, was but once made, yet the vertue or efficacy of it is not circumscribable by time, nor interruptible by any moment or instant of time. Though he dyed but once to make satisfaction for us, yet he liveth for ever to make intercession for us, and is a perpetuall propitiation for the finnes which we dayly and hourly commit, and for his sake and through his propitiation, all our finnes, who truly beleve in him, and supplicate unto him for his intercession shall be not in generall only but in particular freely pardoned. Not doth the absolute everlasting perfection of this attonement any way prohibite us Christians to keepe a solemne commemoration of the day whereon it was made once for all. But whether this commemoration were ordained or observed by the Apostles themselves, or taken up by voluntary tacite consent of the Church after the

the Apostles had finished their pilgrimage here on earth, I dare not take upon mee to determine: But whether from this or that authority or example, most Christians are ready to humble themselves on the Friday before Easter, & acknowledge it to be a *good day* because it is the Commemoration of our Saviour's *Passion* and attonement made by it. And albeit this humiliation were much more ritually and severely observed by all of us then it is by some few, we should not transgresse any Law of God, nor swerve from the analogie of Christian faith, but rather accomplish the true intent and purport of the Law given by *Moses* for the strict observation of the day of legall Attonement. The humbling of our selves upon that day by fasting and Prayer is a like common and lawfull both to the Jew and Christian, and the representation or Commemoration of Christ's bloody Death upon that day by Communication of his Body and Blood under the sacramentall signes and pledges, is rather an accomplishment then an abolishment of the legall sacrifices, or other ceremonies of the Priest's entering into the *Sanctum Sanctorum* upon the tenth day of the month *Tisri*. A commemoration of which day the moderne Jewes to this day celebrate with foolish and phantasticke ceremonies, as by tormenting of a *cock; especially a white one: Yet these phantasticke practices serve as an *impresse or embleme* of that sacred truth which wee Christians beleeve and acknowledge, as hath beene observed at large in the fift Book of Commentaries upon the Creed. Chap. 47. Parag. 2. & 3.

* Vide. Bux-
dorf. Synago-
gâ Iudaica.
cap. 20.

4 May wee Christians then call the Friday before Easter our day of Attonement, or the Domini-call next after it the great Sabbath? For assailing this or the like Querie about the use of words, especially such as are legall, I know no fitter distinction then that plaine maxime of the Schooles; *Omne maius continet in se suum minus non formaliter tamen sed eminenter*: Every greater containeth the lesse of the same kind, not formally but by way of eminencie. It were no branch of untruth to say that a quadrangle is two, and that a five-angled figure is three triangles; yet would it be a solecisme to say the one were three triangles, and the other two triangles. If wee should be directly demanded what manner of figure this or that were; the only true and punctuall answer must be that the one is formally a quadrangle, the other a quinqangle. To deny any King of England for the time being to be Duke of Lancaster, would be censured for more then an errour or Logically untruth; for since the annexion of that great Dukedome to the Crowne, every King of England hath had as just and full a Title to it, as to the Kingdome it selfe, or ancient Crown-lands. And yet if a Lawyer or other skilfull in drawing legall instruments should in those very Charters or donations which the royall power grants, not as King of England, but as he is Duke of Lancaster, entitle him only thus, *H.* by the grace of God, Duke of Lancaster &c. doe give and grant to *N.* omitting his royall Titles, it would be a dangerous solecisme in Law. Now the legall titles or names of feasts or of the services are so contained in the Evangelicall

gelicall services and solemnities, as two triangles are in a quadrangle, or as Duke of Lancaster is in the royall Title of King of England. It is no sinne to say that the Friday before Easter is the day of our Attonement, or that the first day of the weeke on which Christ rose from the dead is the Christian Sabbath: but the more Evangelicall or royall Style is to nominate the one the Lords day rather then the Sabbath; and the other rather Good-Friday, or *feria quinta in hebdomade sancta* (that is, the fift day besides the precedent dominicall in the holy weeke) then the day of our Attonement. The like may be said of all other Christian festivals instituted as solemne commemorations in testimony of the accomplishment of the legall rites or services by the sufferings, Resurrection, and other glorious actions of our Lord and Saviour Iesus Christ.

To conclude this short digression with *Erasmus* his resolution of a question lesse needfull then the former, yet agitated by some as it seemes in his dayes or before him, *Non hic agitato questionem, An in Christum competat servi vocabulum: qui facient ejus dignitati, malunt filium dici quam servum; qui respiciunt ejus humilitatem, & ad mortem usq. obedientiam, non horrent servi vocabulum. Filii nomine magis gaudent sacra litera, & ipse dominus patrem sepius appellat quam Dominum aut Deum suum, & tamen Paulus scribit illi susceptam formam servi, hoc est, hominis ut interpretantur quidam, nec servi modo verum etiam servi mali & verberibus digni, quemadmodum dictus est eidem, venisse in similitudine carnis peccati. Sed absit hac de re inter conservos conten-*

zio, qui servum appellare gaudent, imitentur illius obedientiam; quibus magis aridet filii nomen, imitentur illius claritatem; qui utrolibet nomine agnoscunt Dominum Iesum, utrumq; pro viribus exprimant. In rebus enim spiritualibus nihil vetat eundem nunc servum, nunc filium appellari. Erasmus in Psal. 85. ver. 2.

5 But seeing wee Christians affirme that our high Priest did accomplish the legall priesthood and sacrifices by his bloody sacrifice upon the Crosse, the Jew may object that however his satisfaction might be full for substance, yet it failed in congruity of circumstances, and in particular for the circumstance of time. [*Opus diei decenter fit in die suo;*] Every worke is then well done, then better done then otherwise it could be, when it is done in its owne time or proper day: If then Christ made full attonement for all our finnes by his owne sacrifice upon the Crosse, this sacrifice had been offered in better season upon the day of attonement which was the tenth day of the seventh month or September, then on that day wherein hee offered it, which was the fourteenth day of the first month, a day as farr different in time from the day of attonement, as one festivall day or solemnitie can be from another. The answer first in generall is that seeing our high priest was to offer but one bloody sacrifice, and that one not oftner then once (for as his death so his sacrifice was never to be reiterated) it was impossible hee should offer this one sacrifice (by which all legall sacrifices and services were to be accomplished) upon the same day, wherein all the sacrifices which did

did fore-shadow it were offered or performed. As impossible it was that this his only sacrifice should be offered at severall times, as in severall places. Although most in the Romish Church seeme to avouch both parts of this impossibility, yet they avouch it with this distinction or limitation that his bloody sacrifice was but once offered, and that but in one place, at one and the same time. But of this (if God permit) hereafter. His bloody sacrifice that Church doth grant was to be offered but once, and therefore but upon a speciall day or solemne feast, which did fore-shadow it by the proper sacrifice of that day. Now not only the annuall but all the dayly sacrifices did fore-shadow this his bloody sacrifice once offered for all: and all of them were accomplished by it. Reason, from these premisses may instruct us, how requisite it was that he should offer this sacrifice at that time, or upon that day on which the principall sacrifices of the Law, which most exquisitely or most lively fore-shadowed it, were offered. The services or sacrifices of other feasts were to attend or conjoyne themselves to this. Now as Ierusalem was the Metropolis of the Iewish Nation, the place wherein all the seede of Iacob wheresoever they dwelt were to present themselves, and to performe the solemnities and services of their principall feasts; so the Passeover was the Metropolis of their solemne feasts: all other feasts had speciall reference unto it; It did point out the time as Ierusalem did the place wherein all other legal solemnities were to be accomplished. Seeing then our high Priest was to accomplish as well the sacrifices

* In Christ's
answer to
Iohn's Dis-
ciples.

fices of the paschall Lambe, as the services of the attonement, it was more requisite that the services usuall upon that day of attonement should yeeld unto the feast of the Passeover for circumstance of time, then the feast of the Passeover should yeeld unto it, specially seeing our high Priest had already punctually accomplished the principall solemnitie used in the feast of attonement, *in die suo* upon the very feast day of attonement, which (* as is before said) was the day of our Saviour's Baptisme, the day of his consecration to his propheticall function. Albeit divers bloody sacrifices were offered upon the feast of attonement, yet the principall and most publike solemnitie was the leading of the scape-goat into the wildernesse. *Levit. 16. v. 20. 21.* And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation and the Altar, hee shall bring the live goat, and Aaron shall lay both his hands upon the head of the live goat, and confesse over him all the iniquities of the children of Israel, and all their transgressions in all their sinnes, putting them upon the head of the goat, and shall send them away by the hand of a fit man into the wildernesse. To accomplish the mystery of this service our Saviour was led by the Spirit into the wildernesse immediately after his Baptisme, bearing the iniquity of this people, even all the sinnes which had been confessed by Ierusalem and Iudah at Iohn's baptisme. And though he himselfe needed not to be washed and baptized as being all cleane, yet, as hee saith himselfe, it became him to be consecrated by baptisme to this service to fulfill all righteousness; and by fulfilling this part of

of righteousness in bearing the sinnes, which this people had confessed, into the wilderness hee made a fuller attonement for Ierusalem & Iudah then any high Priest before had made. That curse wherewith *Malachy* had threatned the Lord would smite the earth or land of Iewry was for this time averted, by this his bloody service.

6 But as our Saviour at the time of his baptism which was upon the day of attonement had fulfilled the mystery of the scape-goat; so hee was to accomplish the mystery fore-shadowed by the bloody sacrifice of the paschall Lambe. To this purpose *Iohn* the Baptist upon his returne from the wilderness had prophesied *behold the Lambe of God which taketh away the sinnes of the world. Iohn. 1. 29.* Hee had borne the iniquity of Ierusalem and Iudah by his journey unto, by his fasting and watching in the wilderness, and from this *Iohn* fore-saw he was to take away or beare (for so the originall may import) the iniquities or sinnes of the world. He is called by *Iohn* and others the Lambe of God, for his innocent and spotlesse life; yet not so much (if at all) with reference to the Lambes offered in the dayly sacrifices (which were altogether without spot or blemish) as with reference to the paschal Lambe, which was to be the choicest and fayrest of the flock: and for this reason God in his wilddome would have him sacrificed at that feast or very time wherein the paschal Lamb was slain, *id est*, upon the fourteenth of the first month *inter duas vespervas betwixt the two evenings*. Some think betwixt three of the clock, and the day-going or starre-rising. Our Saviour

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died

died a litle after throe, and was brought in peace into his grave about the sun-setting, and by rest or repose all in it hath hallowed the houses of death as the paschall Lambe did the houses of the Israelites wherein it was slain, and purchased our safety from the destroying Angell, even whilst our bodies lodge within the land of darknesse or region of death. The congruity of time and other circumstances between the sacrifice of the paschall Lambe and the sacrifice of our high Priest are so manifest and so well known as they need no further comment.

7 The mystery fore-shadowed by *Israel's* deliverance out of Egypt (which first occasioned the institution of the Paschever) was so great that the Lord in memory of it did give the month wherein that deliverance was wrought, the preheminance of all the months in the year, whereas before that time the month of September, in which the feast of Atonement was celebrated, was for order of time or accompt the first, as being the season according to the tradition of the *Hebrewes*, and in all probability of reason, wherein the world was first created. And after the month of Abib had by God's appointment got the preeminence of all other months; yet the month *Tisri*, or September still retaines the precedency in the civill accompt of the *Hebrewes* for matters temporall or secular. The accompt of their yeares in matters of contract or bargaine, as of morgage or purchase was alwaies to be taken from Iubile to Iubile, or from one Sabbaticall or seventh yeare to another. And the yeare of Iubile or Sabbaticall yeare did alwaies begin and end in the
beib N month

month of September. And as wee of this land have two accompts, the one from the yeare of the Lord, the other from the raigne of the King; so had the *Hebrewes* two accompts of the yeare more distinct and certaine then ours are. The one for matters civill or secular, according to which accompt September was the first month, and March the seventh month. The other for matters Ecclesiasticall or spirituall, and according to this accompt the month of Abib or March was the first month, and September the seventh month. And because matters spirituall, or belonging to the service of God, or state of his Church were the matters which God did principally respect in the institution of his Law, therefore the month Abib or March after this peoples deliverance from Egypt, though not before, was to be accompted the prime and principall month.

8 So then albeit the feast of Attonement, and the feast of the Passeover differ as much in respect of the distance of time as any two feasts in the yeare can doe, as having just halfe a yeare betwixt them; yet for identity of season, or congruity of other circumstances they agree the best. Both of them are in their kinds the first months, light and darknesse hold the same proportion in both. Both of them distribute day and night by equall ballance to all the inhabitants of the earth. *Iohn* Baptist's conception fell upon the feast of Attonement, and the solemnity of this feast was in diverse respects accomplished by our Saviour at his Baptisme or Consecration to his prophetick function. Our Saviour's owne conception was about the feast of the Passeover, and fit-

ting it was for congruity of time that hee should finish the course of his mortall life, and accomplish all the legall sacrifices by the bloody sacrifice of himselfe upon that day, at that time wherein hee had received the first beginning of life as man; fitting it was that he should be conceived to life immortall in the wombe of the earth upon the same day, or at that time wherein he had first been conceived in the Virgins wombe to the miseries and fraile estate of mortality. Briefly then in the alienation of preeminence, or precedency from September to March the translation of the Attonement or Expiation from the one month or the other was included and foreshadowed. The month Abib was by God's appointment made the first and principall month of the whole yeare with reference to this great worke of finall Attonement or Expiation which was to be wrought in it by the bloody sacrifice of the high Priest, in which all other sacrifices and solemnities had their end and finall accomplishment. There was no legall feast of Attonement to be celebrated after it.

9 Againc for circumstance of time it was most fitting and congruous that the second tabernacle should be erected at the same time and season wherein the first tabernacle was erected, that the high Priest of the new testament or everlasting tabernacle should be consecrated at the same season wherein the high Priest of the Old Testament or earthly tabernacle was consecrated. Now the first tabernacle was erected and *Aaron* the high Priest thereof consecrated in the first month Abib, as is apparent from

from *Exod. 40. v. 2*. The tabernacle was begun to be set up upon the first day of that month, and was twelve daies in erection. *Aaron* was seven daies in his Consecration; but whether he was consecrated in the first seven daies of the month, or whether his Consecration begun from the eighth day and lasted to the fifteenth, is all one for congruity of circumstance between the Consecration of *Aaron*, and the Cōsecration of our high Priest. Sometimes it so falls out that the Evangelicall misteries begin where the legall shadowes doe end, and are as it were offered in by them; some-times againe the misteries fulfilled upon the same day wherein the legall services or solemnities, which fore-shadowed them, were, or ought to have been celebrated. But it is more then probable from many circumstances, *Levit. 8.* that *Aaron's* Consecration did not begin till the seventh or eighth day of the month *Abib*, and ended the fourteenth or fifteenth.

Z: 3 CHAP

*In what respects the Consecration of Aaron and of his
sonnes did especially prefigure the Consecration of
the Sonne of God; and in what respects they special-
ly differ. That the Consecration of Aaron did in di-
verse respects serve as a foile to set forth the ex-
cellencie of the Consecration of the Sonne of God.*

Concerning the Consecration of Aaron
and his sonnes you may read at large. *E-
xod 29. Levit. 8.* Their Consecration
consisted partly in the sacrifices offered
by Moses for them partly in other services or so-
lemnities, either performed by them or done unto
them. The Priests of the Law, even Aaron the first
high Priest himselfe was to be consecrated by Mo-
ses the man of God. The high Priest of the New
Testament was to be consecrated by God the Fa-
ther, by him that had sworne to make him a Priest
after the order of *Melchisedech*. Wee are not to pa-
rallel the Sonne of God and Aaron according to e-
very part or solemnitie of their Consecration, at
least we are not to compare every part or particular
in kind. For in *Aarons* Consecration there be many
circumstances which necessarily imply, presuppose,
or argue such imperfections and defects either in
Aaron's person, or in the sacrifices or rites by which
he was consecrated, as may not so much as be ima-
gined in our high Priest, in his sacrifice or any part
of his service: But rather these imperfections in *Aa-
ron's*

ron's person, in his sacrifice or Priesthood, doe serve as *foiles* to set forth the excellent and absolute perfection of our high Priests person, of his sacrifice, and of his Priesthood. First it was a defect or imperfection in *Aaron's* person, that hee should stand in neede of a sinne-offring, or of an offering of Attonement to make him capable of the dignity of legall Priesthood, or of his Consecration to it. This dissimilitude betweene the Person of the high Priest of the Old Testament and the high Priest of the New is exprest by our Apostle. *Hebr. 7.26.27.* For such an high Priest became us, who is holy, harmelese, undefiled, seprate from sinners, and made higher then the heavens, who needeth not dayly as those high Priests to offer up sacrifice, first for his owne sinnes and then for the people. For this hee did once when hee offered up himselfe.

2 So farre was our high Priest from standing in need of any sinne-offring or sacrifice for himselfe, that hee himselfe became the full and perfect attonement for the sinnes of the whole world, even the sinne-offring for the high Priests themselves which yearly made attonement for the people. Againc it was a defect or imperfection in the sacrifices by which *Aaron* was consecrated in that they were more then one or of diverse kinds; for of bloody sacrifices there were three; a bullock for a sinne-offring, and two Rammes, the one for a fire-offring or sacrifice of rest, the other the Rammie of Consecration or of filling the hand. It argues againe a greater defect in all these sacrifices, whether you take

take them *continuum* or *divisim*, in that they were to be often offered. And this defect or imperfection in the substance of these sacrifices, or in the sacrificer, or his service, the Lord sought to recompence or supply by the perfection of the number of severall times or solemnities in which they were offered. For these sacrifices were to be offered seven times. *Aaron* and his sonnes were to fill their hands seven dayes together before their Consecration was accomplished. Our high Priest as he had no sacrifice but one, to wit, the sacrifice of himselfe; so was he to offer this sacrifice, or this sacrifice was to be offered but once, either for his owne or for our Consecration. And by this once offering of this one sacrifice hee did fully and absolutely accomplish whatsoever was fore-shadowed by the full number of the legall sacrifices or solemnities which were used at the Consecration of *Aaron*. For the number of seven is a full number, yea a number full of mysteries, and wherein the spirit of God seemes to delight. Herein then as hath been intimated before, the high Priest of the New Testament, and the high Priest of the Old exactly agree; that as the Consecration of the one, so the Consecration of the other was to last seven dayes. *Aaron* and his sonnes as you may read *Exod. 29*, were commanded to attend at the doore of the tabernacle seven dayes together. Our Saviour after his entrance into *Jerusalem* did attend the Temple five dayes together teaching and instructing the people, and in curing the blind and lame which were brought unto him. Hee was more frequent and diligent in performing those and the like

like acts of mercy, then *Aaron* and his sonnes were in offering sacrifices or performing other legall services. And having purged the materiall Temple from brothery and merchandizing, restoring it to the use of prayer, which the high Priests of the Law had turned or suffered to be turned into a denne of themselves; having thus purged the Temple on the first or second day of his Consecration, and afterwards hallowed it by his Doctrine, by his presence and exercise of holinesse in it, hee went the sixth day into his heavenly Sanctuary, into Paradise it selfe to purifie and sanctifie it with his owne blood, to consecrate it for us, as *Moses* at *Aaron's* Consecration did purifie and consecrate the materiall Sanctuary and the Altar with the blood of Bullocks and of Rammes. Yet was not this Consecration as yet fully accomplished: the period or accomplishing of it is from the moment of his Resurrection or Reunion of his soule and body. As *Aaron* first, so every high Priest of the Law after him was to continue seven dayes in his Consecration, that the seventh day or Sabbath might passe over him; because no man, as they conceive, can be a compleat Priest untill a Sabbath have gone over his head. But the Sabbath of the Lord did never so exactly passe over any high Priest in his Consecration as it did over the high Priest of the New Testament. However it were of *Aaron's* it was the last day of his Consecration: it was to him indeed a Day of rest, after six dayes of labour, of watching, praying, fasting, and after hee had accomplished the workes which his Father had sent him to doe, by the torments of his

bloody sacrifice, and whatsoever paines he suffered upon the Crosse. But after he had said *consumatum est*, which was in the end of the sixth day, in that day whereon God first had made man, and the Son of God had now redeemed man; his Consecration was not yet consummate, his body was to rest the Seventh day in the grave: And his soule in blisse all the Sabbath or Seventh day, and after the heavenly Sanctuary had been thus hallowed by the rest and presence of his blessed soule in it: on the Seventh day, his soule and body were reunited upon the first day in the morning, at that time when the light began to be distinguished from darknesse. And this was the time of the accomplishment of his Consecration or of his admission to the Priesthood after the order of *Melchisedeck*.

3 So then to be seven dayes in Consecration was no imperfection in *Aaron* and his Priesthood, but rather a mystery to be accomplished in the Consecration of the Sonne of God. That *Aaron* should have his hands filled seven dayes together by *Moses* with the sacrifices which were offered for him, was an argument as well of his owne personall imperfections as of the imperfections of his sacrifices. Howbeit the mystery or morall implied by the filling of the hand, was no point of imperfection; and for this reason was as exactly fulfilled in the Consecration of our high Priest as in the Consecration of *Aaron*. The morall implied by the filling of the hand, was to signifie that *Aaron* did not usurp the dignity of Priesthood, or take it up (as we say) at his owne hand, but was herunto lawfully and solemnly

ly called by God, from whom hee had received whatsoever he had. The inference hence made by our Apostle is this, Heb. 5. 4. 5. *No man taketh this honour to himselfe but he that is called of God as was Aaron: So also Christ glorified not himselfe to be made an high Priest, but he that said unto him, Thou art my Sonne to day have I begotten thee.* Hee that had thus said unto him did likewise prepare or fit a body to him for his sacrifice, hee did not fill his hand with sacrifices or burnt offerings.

4 It was an imperfection likewise in Aaron's person or his sacrifices or in both; his Consecration it selfe was imperfect in that his Consecration did not serve for the Consecration of his sonnes, or his Successors: all of them were to have their severall sacrifices or other solemne rites of Consecration. The perfection which this fail, sets forth in our high Priest and his Consecration is this, *that we are sanctified through the offering of the body of Iesus Christ once for all.* Heb. 10. 10. Every Priest standeth dayly ministering and offering oftentimes the same sacrifices which can never take away sinnes; but this man (or rather this Priest) after he had once offered one sacrifice for sinnes, for ever sat downe on the right hand of God, and henceforth expecting till his enemies be made his footstool. For by one offering he hath consecrated for ever them that are sanctified. ver. 11. 12. 13.

5 As many as have reaped or hereafter shall reape any benefit, either from Gods's Oath to Abraham concerning his seede in whom all the Nations of the earth were to be blessed, or from the Renewing of this Oath to David concerning his son which

was to be the Dispenser of this blessing and to be made a Priest after the order of *Melchisedech* who blessed *Abraham*; all, and every one of them are consecrated to the participation of this blessing by the Consecration of this our high Priest the Sonne of God. The Law (saith the Apostle) makes men high Priests which have infirmity, but the word of the Oath which was since the Law maketh the Sonne high Priest, who is consecrated for evermore; and by this his Consecration wee, even all the Israel of God are consecrated by an everlasting Consecration. So saith the Apostle *Revel. 1. 5. Iesus Christ the first begotten of the dead, and Prince of the Kings of the earth hath washed us from our sins in his owne Blood, and hath made us Kings and Priests (that is Priests after the order of Melchisedech) unto God and his Father.* By this his Consecration likewise to his everlasting Priesthood we are hallowed and consecrated as Temples to our God, so saith *S. Peter. 1. Pet. 2. v. 4. 5. To whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious, yee also as lively stones are built up a spirituall house, an holy Priesthood, to offer up a spirituall sacrifice, acceptable to God by Iesus Christ.*

5 But to take the severall bloody sacrifices which were offered at the Consecration of *Aaron* and his sonnes, into more particular consideration; Albeit these sacrifices were all imperfect, not only absolutely, or in respect of our high Priest's everlasting sacrifice, but even in respect of these spirituall sacrifices mentioned by *S. Peter* which wee are to offer unto God; yet were they all in their kind most perfect

189. The best and chiefeſt in the whole ranke of legal or Aaronicall ſacrifices; they are as ſo many lineaments pourtraying in part, or fore ſhadowing that body or accompliſhment not of them only, but of all other ſacrifices. All meet in it as ſo many lines in their Center. . The firſt bloody ſacrifice that was offered at the Conſecration of Aaron was a Bullock. The Priests might offer no other ſacrifice then this for their owne ſinne-offering, becauſe this was of all other the beſt, and yet in compariſon of this, ſaith the *Psalmiſt* in the Perſon of this our high Priest in his affliction, *I will praiſe the name of God with a ſong, and will magnifie him with thankſgiving, this alſo ſhall pleaſe the Lord better then a bullock which hath hornes and hoofes*, that is, beginning to ſpread the horne and hoofe, for at that time they were moſt fit for ſacrifice. *Pſal. 69. ver. 30. 31.* His meaning was that this ſacrifice of thankſgiving ſhould be more acceptable unto God then the very beſt ſacrifice of the Law; and ſo it was, eſpecially whiſt offered by our high Priest, even when he offered his bloody ſacrifice upon the Croſſe, and after his enemies had given him vineger in his thirſt to drink. For after he had uttered that pittifull Song of the *Psalmiſt*. *Pſal. 22.* (whether only out of his grieve or anguiſh, or upon other reſpects and intentions) *My God my God why haſt Thou forſaken Me*, he finally commends his ſoule, his ſpirit, unto his Father in the words of the *Psalmiſts Song*. *Pſ. 35. Father into thy hands I comend my ſpirit!* The uttering of both theſe Songs in this anguiſh of ſoule argues hee lov'd his God and our God, his Father and our Father, with all his ſoule,

was to be the Dispenser of this blessing and to be made a Priest after the order of *Melchisedech* who blessed *Abraham*; all, and every one of them are consecrated to the participation of this blessing by the Consecration of this our high Priest the Sonne of God. The Law (saith the Apostle) makes men high Priests which have infirmity, but the word of the Oath which was since the Law maketh the Sonne high Priest, who is consecrated for evermore; and by this his Consecration wee, even all the Israel of God are consecrated by an everlasting Consecration. So saith the Apostle *Revel. 1. 5. Iesus Christ the first begotten of the dead, and Prince of the Kings of the earth hath washed us from our sins in his owne Blood, and hath made us Kings and Priests (that is Priests after the order of Melchisedech) unto God and his Father.* By this his Consecration likewise to his everlasting Priesthood we are hallowed and consecrated as Temples to our God, so saith *S. Peter. 1. Pet. 2. v. 4. 5. To whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious, yee also as lively stones are built up a spirituall house, an holy Priesthood, to offer up a spirituall sacrifice, acceptable to God by Iesus Christ.*

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gal or Aaronicall sacrifices; they are as so many
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in their Center. . The first bloody sacrifice that was
offered at the Consecration of Aaron was a Bullock.
The Priests might offer no other sacrifice then this
for their owne sinne-offering, because this was of all
other the best, and yet in comparison of this, saith
the Psalmist in the Person of this our high Priest in
his affliction, *I will praise the name of God with a song,
and will magnifie him with thanksgiving, this al'o
shall please the Lord better then a bullock which hath
horne and hoofes*, that is, beginning to spread the
horne and hoofe, for at that time they were most fit
for sacrifice. *Psal. 69. ver. 30. 31.* His meaning was
that this sacrifice of thanksgiving should be more
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our high Priest, even when he offered his bloody
sacrifice upon the Crosse, and after his enemies had
given him vineger in his thirst to drink. For after he
had uttered that pittifull Song of the Psalmist. *Psal.*
22. (whether only out of his grieve or anguish, or
upon other respects and intentions) *My God my God
why hast Thou forsaken Me*, he finally commends his
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my spirit!* The uttering of both these Songs in this
anguish of soule argues hee lov'd his God and our
God, his Father and our Father, with all his soule,

with all his heart, with all his strength, and his performance of this great Commandement, (as the Scribe which approved his answer to the Pharisees, to the Herodians, and the Sadduces had a litle before confest, upon his answer to his Question) was more then all whole burnt offerings and sacrifices
Mat. 12. from v. 12. to 34.

CHAP. 26.

In what respects the Bullock offered at the Consecration of Aaron &c. and the rites of offering it did prefigure the bloody sacrifice of the Sonne of God, especially the circumstances of the place wherein it was offered.



Ut you will aske wherein did the Sacrifice of the Bullock, which was offered for a sinne-offering or Attonement at Aaron's Consecration, or the circumstances in offering it, punctually fore-shadow the bloody Sacrifice which our high Priest offered at his Consecration, or the manner or circumstance of his offering it? It did in circumstance at least prefigure the Sacrifice of our high Priest after the same manner or in respect of the same circumstance that the annuall sacrifices of Attonement did prefigure it, of which hereafter. Inasmuch as the head and flesh &c. of the Bullock for sinne-offering or Attonement for Aaron at his Consecration, was to be offered or burnt without the campe, not to be burnt upon the Altar; It fell under the same Law,
 and

and undergoes the same considerations which the annual sacrifices in the feast of Attonement did. For so it is expressly commanded; *Exod. 29. 14.* *But the flesh of the Bullock and his skinne should be burnt without the Camp, because it was so for an offering.* Now it was an universall and peremptory Law that no flesh of any sacrifice, whose Blood was brought into the Sanctuary to make Attonement, should be eaten by the Priests in the Sanctuary.

2. It was againe a Law as peremptory, that the Priests, especially the high Priests might, that is, had power to eat the flesh of any sacrifice whose Blood was not brought into the Sanctuary. For to this purpose *Moses Deut. 10. 17.* expostulateth with *Aaron* & his sonnes which were left after the death of *Nadab* and *Abihu*. *Wherefore have ye not eaten the sin-offering in the holy place, for it is the holy of holies, and it is, (viz. the flesh of the sin-offering) he hath given to you to beate the iniquity of the Congregation, to make Attonement for them before the Lord: Behold the Blood of it was not brought in, behold indeed you should have eaten it in the holy place as I commanded you.* *Aaron* in his Apologie for his sonnes against this accusation of *Moses*, in no case questions the truth or extent of this commandement, but rather excuseth himselfe and his sonnes for not observing the purport of the Law as the case stood with them; his two sonnes *Nadab* and *Abihu* being lately consumed with fire issuing out from before the Lord, for offering strange fire, (which he had not commanded them) upon his Altar. And seeing that although they had put off all the respect of the obedience of his sonnes,

The sacrifices for Aaron's Consecration

sonnes, yet could he not put off the affection of a loving Father towards them, nor suddenly cease to mourne for their untimely death; whereas to have eaten the Sacrifices in the holy place with a sad countenance or heavy heart had been to pollute it. So that this sad and wofull accident made the eating of the sinne-offring in the holy place unlawfull or unexpedient to him and his sonnes, which ordinarily or in case no such accident had befallen them, had not only been lawfull but necessary. But seeing the blood of the Bullock offered for *Aaron's* sinne-offering at his Cōsecration had not been brought into the Sanctuary, and seeing no such wofull accident or legall impediment had at this time befallen *Aaron* and his sonnes, it may justly be questioned what was the reason they did not eat the flesh of this their sinne-offring or Attonement? It was a sufficient warrant unto them not to eat it because the Lord had forbidden it. *Exod. 29. 14.* But if it be demanded what was the reason or intent of this Law; or rather of this particular exception from the generall Law by which they were commanded to eat it? Some make answer that *Aaron* and his sonnes were not as yet compleat Priests, or Priests already consecrated, but in their Consecration only, and therefore were not comprehended under the generall Law which commanded the Priest, forbidding all others, to eat the flesh of the sinne-offering whose blood was not brought into the Sanctuary. But this reason concludes only in probability against *Aaron* and his sonnes, who did now attend their Consecration; it no waies concludes against *Moses* who did consecrate

consecrate them, who was not only permitted but commanded by God to eat of all the sacrifices or offerings which Aaron's sonnes or Successors might lawfully eat; yet did not Moses eat any part of the Bullock offered at Aaron's Consecration for a sinne-offring or Attonement, for God had expressly commanded it to be burnt without the Campe. Their answer therefore to that former demand, is more pertinent, who say that no high Priest, whether ordinarily called or extraordinarily, (as Moses was for the Consecration of Aaron and his sonnes) might eat of any sacrifice which was offered for a sinne-offring or Attonement for the Priests themselves, although the Blood of it were not brought into the Sanctuary. Of the Sinne-offrings for the people whose Blood was not brought into the Sanctuary the Priests might eat, they were to eat.

2. This commandement for them to eat of the peoples sinne-offring, argues the finnes of the people were to be borne or taken away by the Priest. The prohibition for the Priests to eat the Sinne-offrings made for themselves, argues the finnes of the Priest could not be borne or taken away by the Priests of the Law or their sacrifices, but were to expect a better sacrifice of a better high Priest: The legall sacrifices in the meane time were to be offered in a place prefiguring the place wherein this better Sacrifice was to be offered, a place without the gates of *Ierusalem*. Whiles the people wandred in the wilderness without any settled habitation, or City to dwell in, the Sacrifice or substance of the Sinne-offring was to be consumed with fire without the trenches,

ches, or bounds whereforever they did encampe, as
 Soldiers doe in the open field, neere unto the Arke
 of the Testament. But after the Arke had found a
 settled habitation or resting place in the Temple
 which *Salomon* built, the City of *Jerusalem* in which
 the Temple stood, became the Campe of *Israel*. And
 this and other like solemnities and services which
 were commanded to be performed without the
 Campe whiles the people wandered in the wilder-
 nesse, were to be performed without the gates of *Je-
 rusalem*, albeit the Sacrifice was to be offered in the
 Temple; whence seeing our Saviour's Body was the
 offering for sinne or the Sacrifice of Attonement, by
 which the mysteries imported by all other Sacrifi-
 ces, were fulfilled; it was to be consumed or brought
 into the dust of death in Mount *Calvary*, or *Golgo-
 tha*; or some place without the City. So that the A-
 postle's argument *Heb. 13.* drawne from the annuall
 Sacrifices of Attonement, concludes as punctually
 for this sacrifice of Attonement or Sinne-offering at
Aaron's Consecration. *We have an Altar whereof they
 have no right to eat which serve at the Tabernacle,
 for the bodies of those beasts whose blood is brought in-
 to the Sanctuary by the high Priest for sinne (as also
 of those beasts which were offered for the Priests
 Sin-offering at the Consecration, albeit their Blood
 were not brought into the Sanctuary) are burnt
 without the Campe. Wherefore Iesus also that he might
 sanctifie the people with his owne Blood suffered with-
 out the gate.* Now this sanctification of God's peo-
 ple by Christ's Blood was their Consecration with
 him to be Kings and Priests, as he was now made
 King

King and Priest, that is a Priest after the order of Melchisedech, and as he himselfe saith *Iohn 17.29.* For their sakes I sanctifie my selfe; (that is, I undergoe the rites of Consecration prefigured by the Law) that they also may be sanctified through the truth, or truly sanctified, that is after a better manner then they could be sanctified or consecrated by the legall Sacrifices, ceremonies, or services of the Law.

The second sort of bloody Sacrifices offered by Moses at the Consecration of Aaron and his sons were two Rammes, the one for a burnt offering to the Lord for a sweet Savour and offering made by fire unto the Lord. *Exod. 29.18.* The mystery hereby foretified at our Saviour's Consecration is expressed by the Apostle *Ephes. 5.2.* Hee see therefore followers of God as deare Children, and walke in love as Christ also hath loved us, and hath given himselfe for us an offering and a Sacrifice to God for a sweet smelling savour. The other Ramme was to be offered as a peace offering and is called by Moses *Exod. 29.* the Ramme of Aaron's Consecration ver. 26. because Aaron and his sonnes were to be annointed with the Blood of it.

to the sacrifice of the Ramme, which God did provide for a burnt offering in stead of Isaac, did prefigure the sacrifice of the Son of God. Of other speciall rites wherein Aaron at his Consecration and in the function of his Priesthood, did prefigure the Consecration and Priesthood of the Son of God.

Now if we consider the speciall references of the Aaronicall Priesthood, there could no fitter Sacrifice be offered for Aaron and his sonnes at their Consecration then the sacrifice of Rammes, no other Sacrifices used in the Law could be so fit an embleme or representation of our high Priest's Sacrifice at his Consecration. The points whereto the Aaronicall Priesthood (whether during the time of their Consecration, or after Aaron and his sonnes were consecrated Priests,) had peculiar reference, were two. The first, the solemne memorial, the commeration or reiteration of God's Covenant made with *Abraham* and with his seede, or the continuall acceptance of it, by performing the obedience which God required at their hands in all their sacrifices. The second was a perpetuall representation of the accomplishment of this Covenant on God's part in and by the promised Seede or Messias. God had promised by oath to *Abraham* that in his seede not only *Abraham's* seede after the flesh, but all the Nations of the earth that

that follow the steps of *Abraham*, should be blessed. And in this promise confirmed by oath it was implied, as hath been often mentioned before, that the Sonne of God should become *Abraham's* seede, and that the seede of *Abraham* thus made the Sonne of God should be offered up to God in such a manner as God required *Abraham* to offer up his sonne *Isaac*, that is in a true and bloody sacrifice. *Isaac's* approach to death was a type, a figure, or representation of our Saviour's bloody death. *Isaac's* strange deliverance from this bloody death menaced by his Fathers outstretched hand armed with a bloody knife, was a type or shadow of our Saviour's Resurrection from death, which God his Father had not only threatned but inflicted upon him. Now as that which *Abraham* intended to have done to his sonne *Isaac* was accomplished by God upon his only sonne, so *Abraham's* words to *Isaac* when hee intended to offer him up in bloody sacrifice became a true prophecy of our Saviour's bloody sacrifice. *Isaac* bearing the wood of the burnt offering upon his back, and observing his Father to cary fire in the one hand, and a knife in the other, no creature in the world besides themselves being present, moved this question, [*Behold the fire & the wood, but where is the Lamb for the burnt offering?*] And *Abraham* answers, *God will provide himselfe a Lambe for a burnt offering, my Sonne.* Gen. 22. 7. 8. Whatsoever the naturall construction of *Abraham's* answer in these words might import, *Abraham* at this time had no other intention then to offer up his son *Isaac* for a burnt offering. Howbeit his words without wrong to their

grammaticall construction in the original might imply as much, and as the *Hebrewes* conceive, they did to *Isaac's* apprehension imply as much as if hee had said, [God will provide himselfe a Lambe for a burnt offering, even thee my Sonne, or, God will provide thee my Sonne for a burnt offering.] And from this apprehension or construction of *Abraham's* words, *Isaac* (as the *Hebrewes* have a tradition) forthwith became willing to be offered up in sacrifice for a burnt offering, suffering himselfe to be bound upon the Altar by his Father, being able if he had been so disposed to make resistance, as being now at least 25 years of age.

2 However it were, *Isaac* was as willing to be offered as *Abraham* was to offer him. And yet *Abraham's* former words are more exactly fulfilled even for the present then if *Isaac* had been then offered upon the Altar: For though God had commanded *Abraham* to offer his only begotten sonne *Isaac* for a burnt offering, yet hee had been a burnt offering of *Abraham's* providing; but the Ramme which was caught by the hornes in the thicket was a burnt offering of God's provision meerly: It was no part of *Abraham's* store, of *Abraham's* provision, fore-cast or fore-sight. The Ramme questionlesse came not thither from any neighbour place by chance; God did provide it for a burnt offering by a manner extraordinary and miraculous. For if *David* would not offer a sacrifice to God of that which cost him nothing, or of that which was another mans by former possession untill he had made it his owne by a better title then by free donation,

or his owne by a just price or valuable consideration; *Abraham* doubtlesse would not have offered a sacrifice unto the Lord of that which he might justly suspect to be the goods of another man untill he had bought it of the known owner. But knowing this Ramme to have been of God's own or meere provision by meanes miraculous or extraordinary, hee forthwith offered it for a burnt offering instead of his son. So then the League or Covenant betwixt God and *Abraham* is concluded and subscribed unto on *Abraham's* part with the sacrifice of a Ramme, and was to be continued or accepted of by *Abraham's* posterity with continuation of like sacrifices. The high Priests themselves who were in their ranke and order, mediators or intercessors for continuing and establishing this Covenant between God and *Abraham's* seed, were to be solemnly consecrated by the sacrifice of Rammes; And in memoriall or commemoration of *Isaac's* deliverance from death, the Jewes did celebrate that day wherein God provided this sacrifice instead of *Isaac*, that was (according to their Kalendar) the first of September or feast of Trumpets, with the sacrifice of Rammes. But they considered not that in the words of God's oath to *Abraham* it was implied that God would give his Sonne his only Sonne for such a bloody sacrifice or burnt offering as *Abraham* intended to have made of his Sonne *Isaac*. They considered not that in *Abraham's* answer to *Isaac*, The Lord would provide himselfe of a burnt offering, and in the miraculous provision of the Ramme for a burnt offering instead of *Isaac*, it was implied or fore-signified as well by matter

matter of fact, as by expresse word of prophecy, that God would provide matter of sacrifice when he should offer his only Sonne after a more excellent miraculous manner, then he had now done the Ramme instead of *Isaack*. For seeing the Sonne of God as God could not dye, he therefore provides him a mortall body taken from the seede of *Abraham*, the substance of the blessed Virgin, and sounites it to his divine person, that whilst this seede of *Abraham* was offered in sacrifice, the Sonne of God was likewise offered, that whilst *Abraham's* seede was thus consecrated by bloody sacrifice, the Sonne of God was likewise consecrated to be the high Priest after the order of *Melchisedech*, that is, to be the Author, Donour, and Dispenser of that blessing which *Melchisedech* in the name of the most high God, whose Priest he was, bestowed on *Abraham*, and which God upon *Abraham's* readinesse to offer *Isaac* did by solemn oath bind himselfe to perform, and to performe it in *Abraham's* seede. The necessary consequence or abstract of which oath, as it is before manifested was this, that *Abraham's* seede should be that most high God in whose name *Melchisedech* had blessed *Abraham*.

3 The unusuall and unexpected fulfilling of *Abraham's* words to *Isaac*. *Gen. 22. 8.* *Iehovah Ireh, the Lord will see, or the Lord will provide himselfe a Lamb for a burnt offering*, gave *Abraham* occasion to name that place *Iehovah Ireh*, as also to a common Proverb taken up from the name of this place, and from the event, *In the Mount of the Lord it shall be seene*, *Gen. 22. 14.* or as the originall, without straining

straining will more naturally beare, *In the mountain the Lord or Iehovah will be scene.* And this Proverbe taken up upon these occasions, in whether sence or construction you list to take it, was more then a Proverbe, a true mystery or mysticall prophecy exactly fulfilled in the crucifying of our Saviour. The Lord in the Mount did see and was scene by his speciall providence when hee provided the Ramme for a sacrifice instead of *Isaac*. The mountaine whereon *Abraham* purposed to have offered *Isaac*, as he was commanded by God, for a burnt offering was one of the mountaines in the land of *Moriah*, and that (as all interpreters agree,) was about the place wherein Ierusalem was afterwards built; most are of opinion that it was that part of mount Sion wherein the Temple was afterwards built, wherein the threshing-floore of *Arauna* stood, which *David* consecrated for the Altar of God. But whether it were this mountaine or mount *Calvary* I will not dispute. Mount *Calvary* likewise was in the land of *Moriah*, and in this mountaine *Iehovah* did see, and was scene, he did in this mountain provide himselfe of a Lambe for a burnt offering, he himselfe became a Lambe or visible sacrifice for our sinnes, by whose blood he himselfe, and wee in him were consecrated Priests to God the Father. The other circumstances, whether concerning *Isaac* or the Lambe, were visibly and remarkably accomplished in the sacrifice of the Sonne of God. *Isaac* did beare wood for the sacrifice up into the mountaine where *Abraham* intended to sacrifice him: The Sonne of God did beare the wood of the Crosse
C c whereon

whereon he was sacrificed, at least part of it, up to mount Calvary. The Ramme which God provided instead of *Isaac* was caught by the hornes in the thicket of brambles or thornes; and the Lambe of God the Sonne of God marched to his Crosse with a Crowne of thornes and brambles upon his head, as most of the Fathers and best moderne interpreters collect from the Evangelists story. For where it is said that they tooke off the purple robe and other royall ensignes wherewith they had in mockery invested him; it is not mentioned that they tooke off this Crown of thornes; this was the thicket wherein the murderers caught him. For as yee know he was condemned upon pretence that he affected the Crowne of *David*, and suffered himselfe to be entituled and saluted the King of the Iewes, and in derision of this great mystery which they understood not, they put a Crowne of thornes upon his head and crucify him in it.

4 But whilst the Princes of the earth and the Rulers take counsell against him, while the heathen-Souldiers and Iewish pepole doe rage and make a mock of him, hee that sate in the heavens laught them to scorne, what they did act in jest or scorne here on earth, he turnes into earnest and ratifies by an everlasting decree in heaven. They cloath the Sonne of God with a purple or royall robe, and bowing their knees thus they salute him, *Haile King of the Iewes*, unwittingly fore-prophecyng as *Calphas* did, as well by matter of fact as by word, that God would now annoint the Sonne of *David* to be that King over Sion to whom all knees should bow of

of things in heaven, of things on the earth, of things under the earth. They in despite and bitter scoffes wreath a Crowne of thornes or brambles about his head, and fastened it on with a reede or mock-scepter, which they had put into his hand, litle considering that hee which sate in the heavens did consecrate him here by this part of his afflictions to the wearing of that everlasting Crowne of glory which *David Psal. 132.* had fore-told *should flourish upon him whilst his enemies were cloathed with shame. ver. 18.* And of this Crowne of Glory as well the royall Diadem or Crowne of *David*, wherein his Successors were enthronized, as the Crowne of holinesse wherein *Aaron* and his Successors the high Priests were consecrated, were but the shadowes or models, and so no question was the Crowne upon the Arke or Mercy-seat. And it is a point which I will commend unto the serious reader's observation, specially in the reading of the apocalyps or the Revelation, that in all or most part of the visions made to *S. Iohn* the Disciple whom hee loved, of Christ in his glory, he still appeares, and his appearance is still emblazoned by this Disciple, in some one or other of the robes which *Aaron* used at his Consecration. Sometimes he appeares with a garment downe to the foot, and girt about the paps with a golden girdle: Such were the robes and girdle of *Aaron* the high Priest; and to shew that his Saints were consecrated likewise in his Consecration, his Saints or Angels appeared thus cloathed unto *Iohn*. *Rev. 15. ver. 5. 6.* And after that I looked and behold the Temple of the Tabernacle of the testimony in heaven

Rev. 1. 13.

was opened; and the seven Angels came out of the Temple, having the seven plagues, clothed in pure and white linen and having their breasts girded with golden girdles. Sometimes he appears with a Crown upon his head.

5 His Pallace or Kingdome likewise, his walke or verge is emblazoned or set forth by the materiall Temple, the ministerie likewise of his glorified Saints and Angels. But of this hereafter.

6 Those temporary flashes of Royall salutations and greetings which the multitude tendered unto him when hee came into Ierusalem to be consecrated, were ratified by an everlasting decree in heaven, So 'tis said Revel. 7. 9. 10. And after this I beheld, and loe a great multitude which no man could number, of all Nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe clothed with white robes and palmes in their hands, and cried with a loud voice saying, Salvation unto our God which sitteth upon the throne, and unto the Lambe! This was the accomplishment of the multitude's crying Hosanna, to the sonne of David with palme branches in their hands, and those which thus cryed in heaven are they (as the Angell instructs S. Iohn) which came out of great tribulation and have washed their robes and made them white in the blood of the Lambe: therefore are they before the throne of God and serve him day and night in his Temple, and hee that sitteth on the throne shall dwell among them. Revel. 7. 14. 15. &c. This washing of their garments in the blood of the Lambe was likewise prefigured in the Consecration of Aaron. Exod. 29. 21. Thou shalt

shalt also take of the blood, that is on the Altar and of the anointing oile and sprinkle it upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sonnes with him, and bee shall be balled and his garments and his sonnes, and his sonnes garments with him. This blood wherewith their garments were sprinkled was the blood of the Ramme of the Consecration, whose blood likewise Moses as it is in the 20th verse was commanded to take and put it upon the tip of the right eare of Aaron, and upon the tip of the right eares of his sonnes, and upon the thumbe of their right hand, and upon the great toe of their right foot and sprinkle the blood &c. This ceremony or service was literally and punctually fulfilled in the Consecration of our high Priest. The high Priest of the Law was consecrated with forreigne blood, with the blood of Rammes; The high Priest of the New Testament was consecrated *in diuinitate* with his owne blood, and in this blood, not only his hands, his feet or eares were sprinkled or anointed, but his whole body was anointed or bathed. For though he was alwaies internally sanctified, and though this his internall sanctification was most absolute and perfect from the wombe, yet would the Lord have him thus visibly and externally consecrated with his owne blood, that we by the same blood might be sanctified and consecrated after a better manner then Aaron was by the blood of the Ramme of Consecration. The morall implied in sprinkling of Aaron's right eare, the thumbe of his right hand, and the great toe of his right foot is this, Our eares which are the sense

of discipline, and the gate by which faith entreth in to our hearts, must be consecrated and hallowed by the blood of our high Priest, that wee may know God's will; our hands and feet likewise which are the instruments of service are hallowed and sanctified by his blood, that we may walke in his wayes, and doe his will. Finally as both our bodies and soules have beene redeemed by his blood, so both must be consecrated in it, and enabled by it unto his service.

7 Another ceremony or service at Aaron's Consecration was the offering up of *one loaf of bread, one cake of oyled bread, and one wafer wherewith Aaron's and his sonnes hands were first to be filled, and afterwards to be burnt upon the Altar for a burnt offering, for a sweet savour unto the Lord. Exod. 29. ver. 23. 25.* The mystery signified by this and the other bloody sacrifice may best be gathered from that which hath afore been said concerning the circumcision of *Isaack*, and of *Abraham's* seed, or concerning God's demanding *Isaac* for a burnt offering, which was then observed out of *Rapertus* an ancient Writer, God did demand at *Abraham's* hands that he might thereby tye himselfe to give his own sonne unto *Abraham* and his seed. To which may now be added the testimony of *S. Chrysostome* in his comments upon our Saviours words to the Woman of Samaria; *Damihibone, give mee to drink. The Fountaine of life sitting besides the Fountaine calls for drink, not that he was desirous to take but rather to give drink. Give me to drink, saith he, that I may make thee drink the water of immortality. I thirst*

thirst after the salvation of mens soules, not that I might drink, but that I may give them salvation to drink. I imitate my Father who said to Abraham offer me up thy Sonne, thy only Sonne Isaac whom thou lovest for a burnt offering, this he said, not as if he had desired to accept Abraham's sonne, but that he determined to give his owne Sonne for the sinnes of the world, as S. Iohn saith. Chap. 3. ver. 16. In like manner God required the flesh and blood of Bulls locks and of Rammes, with unleavened bread to be offered up in sacrifice unto him at the Consecration of Aaron, not that he stood in need to eat the flesh of Bulls, or bread of wheat, or drink the blood of Rammes, but that he then purposed to consecrate for us and to give unto us his only Sonne, whose flesh is meat indeed, whose blood is drink indeed, whose body is the bread of life, which commeth downe from heaven, which who so eateth shall live for ever, for he that truly eateth is consecrated by it to be a King and Priest for ever unto God the Father.

CHAP.

CHAP. 28.

*A briefe Recapitulation of what hath been said in this
beginning between the Consecration of Aaron and the
Consecration of the Sonne of God; the conclusion of
the whole Treatise concerning it.*

Recapitulate what hath been said before:
The beginning of the everlasting Priest-
hood according to the order of Melchi-
sedech is the determining of the Aaroni-
call Priesthood; unlesse we shall say as perhaps we
ought that this Priesthood with the legall rites and
sacrifices did expire with the last mortall breath
of him who is now immortall.

2 The everlasting sacrifice whereby he is con-
secrated an everlasting Priest was then accom-
plished, and the cessation of the Aaronical Priest-
hood proclaimed when hee said *consummatum est*,
and commended his spirit unto God. Yet is it not
probable that his Consecration, or the Consecra-
tion of the everlasting Sanctuary were at the same
instant accomplished. His sacred soule perfumed
with the fresh odour and fragrancy of his sweet
smelling sacrifice, annointed with his most precious
blood into whatsoever other place it afterwards
went, instantly repaired into the Holiest of Holies,
into Paradise it selfe. This is the accomplishment of
our Attonement, prefigured by the high Priest's en-
tring into the holy place with blood, and the period
of all sacrifices for his owne or our Consecration.

3 That

3 That the vail through which the high Priest after the order of Aaron did enter into the most holy place, should rend asunder at the very instant where, in the soule and spirit of this our high Priest did passe through the vail of his flesh rent and torne, in to his coelestiall Sanctuary, was a lively embleme to all observant spectators, that hee was no intruder but called by God. And reason they had to observe this signe of accident, in that hee had promised to one of them that were crucified with him, *Hodie mecum eris in Paradiso.*

4 The publike solemnitie of Consecration hath ever been a speciall testimony or adjunct of lawfull calling; and Christ's Consecration was more to lemne and publique then Aaron's was. Such it was as flesh and blood could not affect; such as nothing but filiall obedience to his heavenly Father, could have moved this our high Priest to admit, because it was to be accomplished by a lingring and a bloody death. Moses at the Consecration of Aaron commanded to gather all the congregation together unto the doore of the tabernacle. *Levit. 8. Ad ista voluit Dominus populum congregare: Primum ut pro eo sacerdos offerret, cumq; exiret: Secundum, ad instituendum sacerdotem, ut sciret populus Aaron & filios eius prae se sibi in sacerdotes & mediatores; & de cetero commendavit se illi, Ternane esset inter eos aliquis, qui postea sacerdotum ambires postquam omnes sciebant Aaronem a Deo sacerdotem institutum. Oleaster.*

5 For the like reasons God would have the Consecration of his Son accomplished at the Pasche-
over,

Other circumstances in Aaron's Consecration

over, that is, as a Father speaks, at the Metropolis of Jewish feasts, the most solemn, publique and universall meeting that any one People or Nation in the world ever had, besides the concourse and confidence of strangers at the time of our Saviour's Passion. The manner of whole death, and the signes and wonders then exhibited, made the heathen Censurion, a man altogether ignorant of these sacred mysteries, to confesse that this Iesus, whom he had seen crucified, was the Sonne of God. But the time, the manner, and consequence of his Resurrection most directly proves as well his Priesthood, as his calling to it, to have been from God; both more excellent then Aaron's was.

¶ Wee see it experienced *Numb. 16. 17.* that notwithstanding the publique solemnitie of Aaron's Consecration by *Moses*, there wanted not such rebellious spirits then, as the world is full of now, which thought themselves altogether as holy, and as fit to be high Priests as he. After the earth had swallowed up the principals in this conspiracy, the heathen multitude, though terrified for a while with the fearful manner of their ring-leaders, conspired againe against *Moses* and *Aaron*, and had utterly perished in this rebellion had not *Aaron* runne into the midst of the congregation, which sought his life, and stood with his censer, as with a shield of defence, between them and death. But seeing neither the fearful examples moved upon *Coreb*, *Dathan* and *Abiram*, nor *Aaron's* late compassion towards them, when wrath was gone out from the Lord against them, and the plague was kindled amongst them,

them, were able to quell their jealousies, or appease their murmurings, the Lord lastly made the Rodde of *Levy* alone inscribed with *Aarons* name amongst all the roddees of the Tribes of Israel, to bring forth branch, leafe, blossom, and fruit in one night; and thus beautified with flowre and fruit, which were not to fade in so many yeares, as they had been houres in springing, to be laid up in the Arke of the testimony, to stay the murmurings of the children of Israel, and to be as a witnesse against them whensoever they should question *Aaron's* calling.

7 The Tribes of Israel were never so maliciously and stubbornly bent against *Moses* and *Aaron*, as the Tribe of *Levi*, and *Aaron's* successors with their complices, were against the sonne of *David*; to whom the Lord destinated the Priesthood after the order of *Melchisedech* by solemn oath. Though the earth did quake, and the rocks rent in sunder; though the graves did open and give up their dead, more desirous to swallow up these rebellious miscreants quick then to swallow up *Coreb*, *Dathan* and *Abiram*, as doubtlesse they had done, unlesse this Priest of the most high God had made an Attonement for them, (saying, *Father forgive them for they know not what they doe.*) yet their murmurings ceale not with his life; their malice pursues him into his grave.

8 The last and peremptory signe reserved by the wisdom of God, ether to stay their murmurings, or to condemne them with *Coreb*, with *Dathan* and *Abiram*, unto the everlasting pit, was the causing of this Rodde of *Issachar*, this branch of *David* whom,

Psal. 110.

whom these cruell and mercilesse men had quite stript of flower, of leafe, of branch, bereft of sappe, and as it were scorcht and beaked in the fire of affliction, to recover sappe, and leafe, and flower againe, to bring forth the fruit which never shall fade now consecrated to be the tree of life to all the Nations, enthronized in the heavenly tabernacle, and planted at the right hand of God, *untill his enemies by the rodde of his power be made his footstoole.* We have seene in part how fitly that testimony of the Psalmist, *Thou art my Son this day have I begotten thee*, being understood of Christ raised from the dead, is avouched by our Apostle to prove Christs calling, his Consecration and advancement to the Priesthood here mentioned, to have been from God; and from the event answering to the Psalmist's prophecy, and from that other testimony of Psalme 110. often mentioned, *doth S. Peter cause the murmuring of the people of Israel to cease*. For from the two premises *Act. 2. ver. 36.* he thus concludes; *Therefore let all the house of Israell know assuredly that God hath made the same Iesus whom yee have crucified both Lord and Christ*; that is as much as if he had said, both King and Priest; by these declarations he gained three thousand soules, which otherwise had perished in their murmurings.

9 So then the day of his Resurrection is the day wherein the dignity of everlasting Priesthood is actually collated upon him, and as he himselfe testifieth, *All power is given unto mee both in heaven and earth.* And if all power; then as well the power of Priesthood, as the power royall. And as high Priest

Priest he gives Commission to his Disciples to teach and baptize. The day of his Ascension or placing at the right hand of God is the day of his solemn enthronization, and immediately upon this he sent forth the Rodde of his strength out of Sion. For by this rodde (fore-told by the Psalmist, *Psal. 110.*) we are to understand that power, wherewith his Disciples were to be endued from above, which they were to expect in *Ierusalem* at the feast of *Pentecost*. The effusion of the holy spirit, and emplanting the Law of the Gospell in their hearts upon that day or the day following wherein the Law of *Moses* was proclaimed, was as a proclamation to all the world, that the Priesthood was translated, or changed by this manifest translation, or change of the Law.

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S a c r.

S E C T. 5.

Of the Resurrection of the Sonne of God. By what Prophets it was fore-told. By what Persons or legall Rites it was fore-pictured or fore-shadowed.

C H A P. 29

In what high esteeme S. Paul did hold the Article of our Saviour's Resurrection and Ascension &c. That the want of explicate beliefs in this grand Article of the Resurrection did argue rather a dulnesse or slownesse to believe the Scriptures, then any infidelity, or incredulity, even in such as had seen his miracles, and had heard him fore-tell his death and rising againe untill the event did manifest unto them the truth of his former Doctrine and predictions.

1. Cor. 22.



Then the Doctor of the Gentiles saith, He esteemed to know nothing, amongst the great Masters of knowledge, save Iesus Christ and him crucified, this exception no way excludes the knowledge of his Resurrection from the dead, or implies that he had not the knowledge of this Article in equall esteeme with the knowledge of his Crosse. How highly soever he did esteeme both mysteries, it doth not argue that hee did rate the knowledge of his Ascension into heaven, his session at the right hand of God, or his comming

comming thence to judge the quick and the dead one mite lower. The greatest blessing which hee could either praise God for, or pray unto him for, whether for himselfe, or for his beloved Ephesians, was the knowledge (as he termes it) of these grand mysteries. Wherefore I also after I had heard of your faith in the Lord Iesus and love unto all the Saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Iesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened, that yee may know what is the hope of his calling, and what the riches of the Glory of his inheritance in his Saints, and what is the exceeding greatnesse of his Power to usward, who believe according to the working of his mighty Power, which hee wrought in Christ when he raised him from the dead, and set him at his owne right hand in the heavenly places, farre above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in the world which is to come. Ephes. 1. v. 15. 16. &c. But the high price of the knowledge of these mysteries, and the fervency of his prayers for attaining unto such knowledge, are more pathetically exprest. Phil. 3. v. 7. But what things were gaine to mee, those I counted losse for Christ, yea doubtlesse, and I count all things but losse for the excellency of the knowledge of Christ Iesus my Lord; for whom I have suffered the losse of all things, and doe count them but dung that I may winne Christ, and be found in him, not having mine owne righteousnesse,

righteousnesse, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith; that I may know him and the power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any meanes I might attaine unto the Resurrection of the dead.

2 The considerations of these raptures of our Apostles joy and hope, occasion or rather revive the reliques of my private sorrow and griefe, even in this subject of publique joy and comfort. For the bitterest and deepest sting which worldly crosses, or multiplicitie of buisnesses, or other vexations past have left in my thoughts, is this, That my portion for many yeares in all these (respectively) hath brought a necessity upon me, either not at all, or in my old and decaying daies to publish the fruits of my former labours in these great mysteries, which to my apprehension had beene well set in my flourishing and vivid yeares; or (to borrow an expression from a more sacred and more authentique Author) that the children (of my desires) should come now to the birth when there is least strength left to bring them forth: yet was the Lord his comfort and strength who was the Author of this complaint; and on the same Lords gracious goodnesse, my weaknesse whether of memory, judgment, or expression shall repose it selfe. As for the Articles of Christ's Resurrection and Ascension, the ingenuous Reader cannot expect, nor can I hope that I should say much which hath not been said before by many others, especially in this ripe age of learning,

* Hezekiah
2. King. 19. 3.

ning, these being the theames or subjects of anniversary Sermons upon the solemne feasts unto which they properly belong as well in the Court, as in the Vniversities, and all other well ordered Churches throughout this Kingdome; yet somewhat I must say concerning these two points as being ingaged to bring this long treatise concerning the knowledge of Christ and him crucified to some period.

3 The true or Christian beliefe of any Article in the Creed includes somewhat more then an opinion, more then a pious opinion or meere probability of its truth; and the knowledge of the mysteries last mentioned, in our Apostle's meaning or expression, imports somewhat more then a meere beliefe of them; more then such a beliefe, or the sight, or experiment of greatest miracles could produce or establish in most docile Auditors whether of our Saviour Christ himselfe, or of his Apostles; for even the best & most docile of the Disciples or Apostles which had been ear-witnesses of his heavenly Doctrine, and eie-witnesses of all his miracles from his baptisme or temptation in the wilderness unto his reposall in the grave, did not know halfe so much concerning the mysteries of his Crosse, of his passion, and bloody death, before his Resurrection as they did after it, nor did they so well understand so much of the power and vertue of his Resurrection it selfe, for many dayes after their experience of the truth of it, as they did after his Ascension into heaven, and the descension of the holy Ghost upon them; by whose efficacious inspiration or operation

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in their hearts and soules, the knowledge of all the fore-mentioned Articles was much increased, and their beliefe of the meanest matters which did concerne Christ, much better rooted and strengthened, then it had been before his glorification: His placing at the right hand of God in his throne of majesty did crowne their former beliefe and glorious hopes with fresh joy and comfort.

4 Wherein the knowledge of Christ, and the knowledge of other subjects, whether philosophicall, or mathematicall, or in other termes, wherein the faculty of Theology and sciences properly so called agree or differ, hath been discusst at large in the seventh Booke of these commentaries and in the fourth. We are then properly said to know any effect, or conclusion in sciences properly so called, or so reputed, when we discern the true cause why it is so, and are assured that it cannot be otherwise. And we are then said to know Christ, and him crucified according to the scale of speculative knowledge, when we can discern the sweet harmony betweene the evangelical relations, or matters related by the Apostles concerning Christ, & the predictions of the Prophets, or prefigurations by matters of fact in the Law, or legall services, or in sacred histories. Againe as in sciences properly so called there is a *regresse* or knowledge of the cause by the effect, of the effect by the cause; So there is a two-fold knowledge of Christ, the one speculative (such as hath beene described before) the other, which is the better, practicall or experimentall, which later is better resembled by morall philosophy then by

by naturall experiments, or mathematicall conclusions.

5 This experimentall knowledge of Christ, and of the mysteries whereof we treat, consists in that solid impression which the fore-mentioned speculative knowledge being liniamented in our brains doth by the finger of God, that is by his holy spirit, ingrave in our hearts, and instampe upon our affections. I must beginne with the speculative knowledge of these two Articles concerning the Resurrection and Ascension of the Sonne of God; and conclude with the practicall or experimentall.

6 The conclusions, or declarations of these mysteries are set downe by the foure Evangelists distinctly, and accurately both for substance, and historicall circumstances, and their severall references to former Scriptures avouched not only by them but by other of the Apostles in their canonical writings, especially by *S. Paul* in his Epistles to the *Ephesians*, *Colossians*, *Corinthians*, and to the *Hebrewes*. The Evangelicall declaration of this great mystery, with the manner how the beliefe or knowledge of it was improv'd or enlarg'd, is most punctually and cleerely related by *S. Iohn Chap. 20*. This blessed Apostle and *S. Peter* did at the first believe *Mary Magdalen's* report more distinctly and expressely then they did the propheticall predictions. *The first day of the weeke, commeth Mary Magdalen early when it was yet dark, unto the Sepulchre, and seeth the stone taken away from the Sepulchre. Then shee runneth, and commeth to Simon Peter, and to the other Disciple whom Iesus loved, and saith un-*

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to them, they have taken away the Lord out of the Sepulcher, and we know not where they have laid him. Peter therefore went forth, and that other Disciple, and came to the Sepulcher. So they ranne both together, and the other Disciple did out-runne Peter, and came first to the Sepulcher. And he stooping downe, and looking in saw the linnen cloathes lying, yet went he not in. Then cometh Simon Peter following him, and went into the Sepulcher, and seeth the linnen cloathes lie. And the Napkin that was about his head, not lying with the linnen cloathes, but wrapped together in a place by it selfe. Then went in also that other Disciple, which came first to the Sepulcher, and he saw and believed, for as yet they knew not the Scripture, that he must rise againe from the dead. Such knowledge or beliete of the Scripture as for this time S. Iohn had, was farther improved by Christ's apparition unto them upon the same day in the evening. Then the same day at evening, being the first day of the week, when the doores were shut, where the Disciples were assembled for feare of the Jewes, came Iesus and stood in the midst, and saith unto them, Peace be unto you. And when he had said so, he shewed unto them his hands and his side. Then were the Disciples glad when they saw the Lord. Then said Iesus unto them againe, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, receive yee the holy Ghost. Whosoever sinnes yee remit, they are remitted, and whosoever sinnes ye retaine they are retained. But Thomas one of the twelve which was called Didymus was not with them when Iesus

Iesus came. The other Disciples therefore said unto him, we have seene the Lord: But he said unto them except I shall see in his hands the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleue, and after eight daies his Disciples were within, and Thomas with them: Then came Iesus the doores being shut, and stood in the midst and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse but believing. And Thomas answered and said unto him, My Lord and my God. Iesus saith unto him, Thomas, because thou hast seene me, thou hast believed, blessed are they that haue not seene, and yet haue believed. Vnto some it may seeme questionable in what sense, or how farre that of S. Paul is true, faith commeth by hearing, seeing S. Thomas professeth that he would not, and S. Iohn in this place of himselfe confesseth that hee did not beleue one of the fundamentall Articles of Christian faith, to wit, Christ's Resurrection from the dead, untill they had seene what they had to beleue: Yet if we could accurately sift the internall sense or kernell from the huske or shell of words wherein it is contained, it will inferre no more then this, that the sight of the eye or miracles seene may be an inducement or introduction unto true beleefe; they cannot be the true ground or anchor-hold of Christian faith. Such faith must be grounded, and hope truly Christian must be pitched upon the testimony of Moses or the Prophets, or other sacred and Canonically writings. The reason why S. Iohn

B did not believe our Saviour's Resurrection before he saw his empty tombe, and the linnen cloathes wherein he had been wrapped, was because before this sight he knew not the Scripture which hee had often heard read or avouched. The sight then of this or of other miracles, did but open an entrie or passage unto the true knowledge of that which hee had formerly heard. But more strange it may seeme to all of us, that two so great Apostles as *S. Peter* and *S. Iohn*, which had been for three yeares and a halfe together perpetuall auditors of such a Master as spake as never man spake, and often eye-witnesses of such workes done by him, as no man besides him could doe, should now be ignorant of that fundamentall Article of faith whereof at this day to doubt were heresie, which now to deny were infidelity: For if Christ be not risen from the dead, then the dead shall not arise, and if the dead doe not arise, then were both preaching and hearing vaine; our faith were vaine; both Priest and people were in a worse case then infidels; and we Christians should be of all men most miserable.

6 Yet farre be it from us to say or think that either of these two Apostles were at this time in the state of Heretiques, or that either of their cases were no better then the cases of Infidels; rather it would be a branch of infidelity in us to think that at this time they had no faith. The roote of their beliefe in Christ (as in their Messias and Redeemer) was intire and incorrupt; the stemme of it was found although untill this time it had not shut out into this particular branch of faith. This was the
time

time wherein the actuall and expresse beliefe of Christ's Resurrection from the dead was to blossom and beare fruit even in these two Apostles. That it did now breake forth in them and bear fruit was the work of God; that before this time it should keepe in and be in some sort snipt, was the ordinance and dispensation of the same God: for if the knowledge of our Saviour's Resurrection had beene as *expresse, as explicite*, and distinct before his death, as it was after his rising from the dead, neither had their love either been so hearty in it selfe, or so manifest to themselves, nor their faith so lively and cheerfull as in the issue both did prove: The heartinesse of their love unto him whilst hee lived was manifested even unto themselves, by their sorrow for his death, which doubtlesse had beene much lesse, if in the *interim* they had actually and expressly believed to have seene him againe within three dayes. The strength, the livelyhood, or cheerfulness of their faith was truly manifested and experienced in their joyfull entertainment of the glad tidings which were brought unto them by *Mary Magdalen*, and whereof their outward senses were in part witnesses. Their joy could not have been so great, nor their embracement of his Resurrection so cheerfull and hearty if it had been expressly and confidently expected by them. It was by so much the welcomer, by how much the accomplishment of it was lesse thought on.

7 But were these two great Apostles altogether without blame, in that before this time they knew not the Scripture that Christ was to rise from the dead?

* Introente
Petro intra-
vit etiam al-
ter discipulus,
qui primus
venerat: sed
ante Petrum
ingredi non e-
rat ausus. Hic
vidit etiam
linteamina &
sudarium, sed
fecit aliud,
quod non fecit
Petrus, credi-
dit enim, nem-
pe resurrexis-
se Dominum.
Petrus intra-
vit quidem
& vidit. Io-
hannes vero
intravit, vi-
dit, & credi-
dit. Si credi-
disset tunc Pe-
trus, non utiq;
soli sibi Iohan-
nes fidem tri-
buisset &c.
Vide plura in
annota. ibid.
sc. Iohn 20. 8.

dead: They might be more capable or worthy of blame, then we to lay any blame upon them, where-fore not to pronounce what I think of them, much lesse to determine any thing concerning them, I must make bold to be the Reader's remembrancer of that which our Saviour himselfe immediately after his Resurrection said unto two of his Disciples which did doubt of the truth of it, albeit they had heard it in a sort testified, the story is Luk. 24. 22. 23. Certaine women of our company (say those two Disciples which went with our Saviour to Emmaus) made us astonished, which were early at the Sepulcher. And when they found not his body they came saying, that they had also seene a vision of Angels which said that he was alive; And certaine of them which were with us went to the Sepulcher and found it even so as the women had said, but him they saw not. Then hee said unto them, O fooles and slow of heart to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory. How farre S. Peter and S. Iohn were lyable to this censure of the supream Iudge that I leave for him to determine. S. Iohn from this time did expressely believe Christ's Resurrection. So did not S. Peter till afterwards, if we may believe the collections of cardinall * Toller upon this place.

8 The point, which from our Saviour's words unto these Disciples, Luk. 24. and from our Evange-
list's confession of himselfe in the 9. ver. of the 20. Chap. I would commend unto the Reader's confi-
dation, is this, that our Saviour's Resurrection from
the dead was fore-signified and might have beene
fore-

fore-knowne, not from one or two places of Scripture only, but from many; from the current of that which Moses and the Prophets had written. So it followes Luk. 24. 27. *Beginning at Moses and all the Prophets he expounded unto them in all the Scriptures the things concerning himselfe.* And when S. Iohn saith that the Disciples as yet knew not the Scriptures, this is more then if hee had said that they knew not the Scriptures that hee must rise againe from the dead. The phrase imports as much, as if the whole drift and scope of Scripture was to fore-shadow, set forth, or exemplifie the power and vertue of Christ's Death, and Resurrection from the Dead.

CHAP. 30.

That the Death and Resurrection of the Sonne of God was enigmatically fore-told in the first promise made to our Father Adam, and our Mother Eve. That his Resurrection was exquisitely prefigured by Isaac's escape from death; and the Propagation of his Kingdome after his Resurrection, by the strange increase, or multiplication of Isaac's seed. A parallel betwixt our Saviour and Ioseph in their affliction and exaltation.

Hetrueth of our Saviour's Resurrection is necessarily though but ænigmatically included in the first promise made to mankind. Gen. 3. ver. 15. *And I will put enmity betweene thee and the woman, and betweene*
Ff her

her seed and thy seed; it shall bruise thy head and thou shalt bruise his heel. This sacred oracle, as hath been to diverse purposes before observed, includes a literal, and an emblematicall or mysticall sense. To the present purpose, by the *heel* of this woman's seed *ad' iB. xiv* some of the ancients understand the Humanity of our Saviour; and not amiss, so it doe not point out the similitude too precisely. The warrantable punctuall meaning of the place is thus; As a bruise in the heele to an ordinary man is not deadly, so neither was death it selfe unto our Saviour, because he was God as well as man, and by the vertue of his divine power, could as easily recover life againe after he had been put to death, as a strong body, whose vitall or internall parts are whole and sound, can recover health after some bruise in the heele, or other infirmity in his outward or extream parts; but so could not Satan recover the blow which our Saviour by his Sufferings gave him in the head; hee hath been ever since *diminuti capitis* deprived of his wonted power, and dispossessed of such as were before his captives: So saith our Saviour. *Ioh. 12. ver. 31. Now is the judgment of this world, now shall the Prince of this world be cast out; And I if I be lift up from the earth, will draw all men unto me.* And his drawing of men unto him was a drawing of them out of Satan's bondage and dominion. So that *Lucifer*, as wee may hence gather, had a two-fold fall, The one from heaven or his seat of Angelicall glory, when hee sought to be like God his Creator: The other from his power or dominion over this inferior world or mortall men; And this befell

befell him by seeking to make the Sonne of God more miserable than other men, by attempting to have him lifted up upon the Crosse, as the brazen Serpent was in the wilderness. The same nailes that nailed our Saviour's feet to the Crosse did pierce the old Serpent's head. In brieft, Christ was to crush the old Serpent's head by conquering death, and death could not be fully conquered but by dying. So that when it offered it selfe unto our Saviour, he was to meete with it, and to fight with it, not a farre off, but hand to hand, yea to close with it, and to receive the utmost force and power of it in every part. Not thus throughly to have tasted it, had beene to eschew it, or to have fled from it, nor to have conquered it: But thus to abide the extremity of it, to receive the full dint of all the blowes that death and hell, or all the powers of darknesse could reach mortality; and yet to put all off, or rather to redouble their forces upon themselves was truly to subdue death, and him that had the power of death. This is our Apostle's inference. *Heb. 2. ver. 14. Forasmuch then as the children are partakers of flesh and blood, He also himselfe likewise tooke part of the same, that through death he might destroy him that had the power of death, that is the Divell.*

2 Our Saviour, as some of the ancients have wittily said, did as it were bait his divinity with his humanity, that hee might catch Satan in his owne net, or with his owne hook. Satan being by nature an immortall spirit, did take upon him the bodily shape of a Serpent to beguile the first woman; and our Saviour being the eternall Spirit and Sonne of

God did take our flesh (that is, the womans seed) up to him, thereby to deceive or intrap the great Tempter. For unlesse the Godhead had been invested with the weaknesse of mortall flesh, the old Serpent would not have so desperately adventured his sting or teeth upon the Godhead as he did. But whilst he sought to swallow the bait of his flesh, hee hath lost his sting, hee hath broken his teeth, and spoiled his jawes by medling with the Godhead.

3. But more plainly by much was our Saviour's Resurrection, and victory over death fore-pictured by *Isaac's* narrow escape from death. *Gen. 22. 9.* The Altar was built on purpose for him, the wood was couched, and *Isaac* fast bound upon it; the knife was in his Father's hand, whose arm was stretched forth to strike him: But God by his Angell, and a voice from heaven delivers him from this imminent danger, as it is *v. 11. 12.* *This only Son of Abraham*, this child of promise, the only hope, or pledge of that promised seed which was expected from the beginning, was to come thus neere unto death, and yet to be delivered from it, that the faith of *Abraham* concerning the Death and Resurrection of Christ the promised seed, might be tried; or rather that by his triall, our Saviour's Death and Resurrection might be truly represented or fore-pictured by *Isaac's* danger and delivery: So saith the Apostle *Heb. 11. 17. 18. 19.* By faith, *Abraham* when he was tried offered up *Isaac*, and he that had received the promises offered up his only begotten Sonne; of whom it was said, that in *Isaac* shall thy seed be called: Accounting that God was able to raise him up even from

from the dead; from whence also he received him in a figure, to wit, of the Resurrection of Christ, of the promised seed.

4 The later part of this promise belongs merely and properly unto Christ, in whom alone it could be fulfilled. For the more in number Abraham's children according to the flesh were, before the promised seed did come; and the greater their temporall prosperity, or happinesse were, the worse it must needs goe with other Nations or kindreds of the earth. If the Messias, or promised seed should have erected such a temporall Kingdome here on earth, as the Iewes expected, the Nations of the earth could not have beene blessed in him; as God promised by Oath to Abraham; for it is no part of happinesse, but rather misery to have the Iewes, or seed of Abraham according to the flesh for their Lords and Masters.

5 Notwithstanding the former promise was in part fulfilled in the mighty increase of Abraham's posterity by Sarah; this was a pledge of the later part which was to be fulfilled in Christ. Through faith (saith the Apostle) Sarah received strength to conceive seed, and was delivered of a child when shee was past age, because shee iudged him faithfull who had promised. Therefore sprang there even of one, and him as good as dead, so many as the starres of the skie in multitude, and as the sand which is by the Sea shore, innumerable. Heb. 11. 11. 12.

6 It was one of the great wonders of the world, that from a woman that had been barrent till after fourscore yeares of age, there should proceed above

six hundred thousand men within lesse the four hundred years. The miracle notwithstanding had been lesse, if her children had been more; but she brought forth no more sonnes then *Isaac*: and this mighty Nation did spring from *Isaac*, who was but one branch of *Isaac*: *Sarah* was as good as dead when she conceived *Isaac*, and *Isaac* himself was at death's doore before he gave life to others. So powerfull is God to raise strength out of weaknesse, and to make the barren a fruitfull Mother of many children. Howbeit this wonderfull increase of *Sarah's* or *Isaac's* posterity was but a shadow, a draught, or mappe of that great miracle which was to be exhibited in the promised seed. More admirable it was that the blessed Virgin should beare a Sonne, then that *Sarah* should conceive. More strange and miraculous that Christ being put to death should become the Father of more people then *Isaac* had beene. Yet this wee see hath God performed: For since his Resurrection hee hath begotten more sonnes to God throughout the Nations then all the children of *Abraham* or *Isaac* according to the flesh.

7 This miraculous birth of the Church, and this mighty increase of her children, the Lord did as it were point out to future ages, in the fore-mentioned increase of *Sarah's* posterity; that the world might know the body or substance when it should appeare, by the picture which hee had made of it. And that *Abraham's* posteritie according to the flesh might stedfastly believe the spirituall promise by the temporall pledge. Of which pledge every

very one of them was a part.

8 To this end and purpose saith God himselfe by his Prophet Esay. Chap. 51. v. 1. v. 2. v. 3. *Hearken ye that follow after righteousness, ye that seek the Lord: Look unto the Rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your Father, and to Sarah that bare you, for I called him alone, and blessed him; and increased him.*

9 It was more remarkably true of us Christians, (whether the poore remnant of the sonnes of Abraham according to the flesh which were converted, or of us Gentiles the seed of Iapheth,) than it was of the Israelites, which were borne in Egypt. *We were not the greatest but the least of all people in Nations. It was not our owne wit or strength made us so great a Nation as we are. But the Lord our God which loved Abraham, loved us in Christ, and bestowed the blessing of Isaac in fuller measure upon us. It was his power, his love and wisdom, that did thus multiply and increase us. The Rock whence we were hewn, and the hole of the pit whence we were digged was our Saviour's grave. After his death saith the Evangelist St. Luke Chap. 23. v. 52. 53. *Joseph of Arimathea went to Pilat and begged the body of Iesus; and took it downe and wrapped it in linnen, and laid it in a Sepulchre that was hewn in stone wherein man never before was laid.**

10 This Rock was the quarrie, out of which the whole Church of God, which is now spread farre and wide over the face of the whole earth, was digged. Our Saviour's Resurrection from the dead was

was the first opening of it: And by vertue of his Resurrection, such as were dead in sinnes and trespasses; such as without it should have consumed to dust in the grave, are become living stones; even Pillars in the house of God; Abraham's children according to promise; for out of stones hath God raised up children unto Abraham.

This Application of the Type is warranted by the Prophet Esay. Chap. 53. v. 8. *Hee was taken from prison, and from judgment, and who shall declare his generation? What generation did the Prophet meane? The eternall generation of the son of God.* So indeed some of the ancients have interpreted this place, and too many moderne interpreters have herein followed them. But this were to runne counter upon the Text: No point or footstep of the Prophet's progresse in this Chapter, no literall circumstance, or meaning doth lead, or direct us this way, but the contrary; to wit, to his generation or offspring, to such a generation, but farre more ample, as the Israelites were of Abraham, for so it followeth in the Prophet, *Hee was cut off from the land of the living, for the transgression of my people was hee stricken, And hee made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth, and verily when thou shalt make his soule an offering for sinne, he shall see his seed, hee shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand: He shall see of the travell of his soule and hee shall be satisfied, by his knowledge shall my righteous servant justify many, for he shall beare their iniquities.* v. 10. 11. They whose

iniquities

iniquities he did beare and whom hee justified, are his seed, or that Generation whereof the Prophet doth speake. Vnto this purpose our Saviour himselfe doth speak. *Ioh. 12. ver. 23. 24.* When *Andrew* and *Philip* came unto him (a litle before his Passion) and told him certaine Greekes desired to see him, he answered them saying, *The houre is come that the Sonne of man should be glorified! Verily, verily, I say unto you except a corne of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit.*

12 In respect of this his Resurrection out of the grave, he is called *the first begotten from the dead*, for the Father of whom hee was begotten before all worlds, from all eternities, did now beget him as man unto glory and immortality. According to his first birth as man by the blessed Virgin, he was truly called the seed of *Abraham*, the sonne of *David*. According to the second birth or begetting him from the grave he is called *the Father of the world to come*; and as man, the Father of *Abraham*, the Father of *David*, yea, and of *Melchisedech* himselfe who blessed *Abraham*. For the life of glory and immortality doth descend to all that ever shall be partakers of it, from the man Christ Iesus now possessor of glory and immortality, as truly and really, as his mortality or life in the flesh did descend from *Abraham*, from *David*, or from his Mother the blessed Virgin.

13 *Isaac* (as all have knowne it) was the true picture, and shadow of our Saviour's death and deliverance from it. The mighty increase likewise of I-

Isaac and *Jacob's* seed was the embleme or pledge of our Saviour's seed or generation which cannot be numbred or declared.

14 But the circumstances of our Saviour's *selling*, of his betraying, of his cruell persecutions by Priests and people, the ungracious offspring of *Israel* or *Jacob*, the whole legend of his humiliation unto death, and exaltation after his Resurrection, are more exactly fore-shadowed by the cruell persecutions of *Ioseph* procured by his brethren; by his calamitie, and advancement in Egyt. Their persecutions by the sonnes of *Jacob* doe in a manner parallel themselves. Both of them were sold by a *Iudas* more for hope of gaine then desire of blood on their parts that sold them.

15 The pit whereinto *Ioseph's* brethren cast him, as also the pit or dungeon wherein hee lay in fetters after his comming into Egyt, were true pictures of our Saviour's grave, or of the pit whereinto his soule descended: So was *Ioseph's* deliverance out of them, a true shadow or resemblance of Christ's Resurrection. *Ioseph's* high advancement by *Pharaoh* an exquisite Type or mappe of our Saviour's glorious Kingdome after his Resurrection or birth from the dead; so *Ioseph* complains unto *Pharaoh's* butler. *Gen. 40. v. 15. I was stollen away out of the land of the Hebrewes, and here also have I done nothing that they should put mee into the dungeon.*

16 The whole story of *Ioseph's* depression and advancement is set downe. *Psal. 105. v. 17. 18. 19. 20. 21. 22. He sent a man before thē even Ioseph, who*

was

was sold for a servant, whose feet they hurt with fetters, He was laid in iron until the time that his WORD came, the WORD of the Lord tried him. The King sent and loosed him, even the Ruler of the people, and let him goe free. Hee made him Lord of his house, and Ruler of all his substance; To bind his Princes at his pleasure, and teach his Senators wisdom.

17 A more expresse draught or mappe as well of our Saviour's humiliation as of his exaltation is Gen. 39. ver. 20. 21. and Gen. 41. ver. 39. Instead of the prison or dungeon wherein Ioseph lay, he is raised to the highest place in the Kingdome under Pharaoh: Thou shalt be over my house (saith Pharaoh to Ioseph) and according to thy word shall all my people be ruled, only in the throne will I be greater then thou. See I have set thee over all the land of Egypt, and without thee shall no man lift up his hand or foot in all the land of Egypt: So was our Saviour after his Resurrection made chiefe Ruler over the house of God. Every house is builded by some man; But he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Sonne over his owne house, whose house are wee. The amplitude of Christ's Kingdome as man foreshadowed by Ioseph's advancement under Pharaoh over all the land of Egypt, is described. Psal. 2. ver. 10. specially Psal. 8. ver. 5. 6. Thou hast made him a litle while lower then the Angels, and hast crowned him with glory and honour. Thou mad'st him to have dominion over the workes of thy hands, thou hast put all things under his feete. Yet saith the Apostle 1.

This cannot be meant of the written Word, but of that λόγος mentioned by S. Iohn Chap. 1. 1. and by S. Paul, Heb. 1.

* See Heb. 2. 7. and Book seventh of these Comments Chap. 17. Parag. 5.

Cor. 15. 27. It is manifest that hee is excepted which put all things under him; And when it is said, that he sits at the right hand of God untill his enemies be made his footstool, it is included, that hee at whose right hand hee sits, is in throne or seate of dignity above him. Againe, *Ioseph*, instead of the iron wherein he was bound, hath the Kings ring put on his hand: Instead of his ragged or squallid weeds hee is arrayed in a vesture of fine linnen or silke: Instead of his fetters and bonds hee hath a golden chaine put about his neck: All these ornaments bestowed on *Ioseph* as the ancient and learned well observe, were but resemblances of those glorious endowments wherewith our Saviour's Body or Humaneitie hath since his Resurrection been invested.

18 *Ioseph* was placed by *Pharaoh* in the second charriot, and he made them cry before him *Abrech*, that is as much as to say, Lord or King, to whom bowing of the knee was due. All this and whatsoever more was done to *Ioseph* is but a model of that honour which, as our Apostle tels us, God hath commanded to be given to Christ. Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Iesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confesse, that Iesus Christ is Lord, to the glory of God the Father. Philip. 2. verses 9. 10. 11. Let all the house of Israel know assuredly, that God hath made that same Iesus, whom yee have crucified, both Lord and Christ. Act. 2. 36.

CHAP. 31.

Shewing the concludency of the allegations used by the Apostles S. Peter and S. Paul to prove the truth of Christ's Resurrection; and in particular of the Testimony Psal. 2. Thou art my Son this day have I begotten thee.



Not to repeat other Types or propheticall testimonies of Christ's entrance into immortall glory by the sufferings of death, of which the Reader may find plenty as well in Postillers as Commentators, nor to dilate upon such generall testimonies, whether meerly typical or propheticall, or typically propheticall as have been heretofore handled in the seventh and eighth Booke of these Comments upon the Creed, as that of *Psalm. 82. &c.* I make no question but those testimonies out of the *Psalmes* or *Prophets* which are avouch'd to this purpose by the Apostles themselves, specially by *S. Peter* and *S. Paul* were expounded by our Saviour him selfe unto the two fore-mentioned Disciples which did accompany him unto *Emmaus*

2 Now the testimonies most insisted upon by the Apostles, as well for convincing the Gentiles, as the Iewes, are specially three, that of *Psalm. the 2.* *Thou art my Sonne this day have I begotten thee,* and *Psalm. the 6.* *Thou wilt not leave my soule in hell, nor suffer thine holy one to see corruption;* the third [*The Lord hath sworne and will not repent, thou art a*

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* iSeventh
Book.

Priest for ever after the order of Melchisedech, or which is much what the same, *The Lord said unto my Lord sit thou at my right hand untill I make thine enemies thy footstool*. The extraordinary successe of all these allegations abundantly testifies that they were most concludent, for many thousand foules at two severall times (besides others) were converted by them. The testimony out of *Psal. 2.* is prest home by *S. Peter Act. 2. v. 6.* to the 37. to the Iewes specially, and by *S. Paul* both upon Iewes and Gentiles. *Act. 13.* Though with better successe upon the Gentiles: The force and strength of this testimonie, and likewise how farre it was meant of *David* and fulfilled in Christ hath been at large discusst* before. The point at which these present endeavours aime, is to declare how these two testimonies [*1. Thou art my Sonne this day have I begotten thee;* and *2. Thou art a Priest after the order of Melchisedech,*] doe concludently and irrefragably inferre the Resurrection of Christ, that Iesus whom the Iewes had crucified being both the Sonne of God and sonne of *David*, and his Consecration to his everlasting Priesthood, for unto this later point both testimonies are drawne by our Apostle *Heb. 5. v. 5. and 6.* But how close they reach this point whether jointly or severally is not so cleerly set forth by most interpreters, as that the Reader, unlesse his understanding farre surpasse mine, will easily collect. The generall meaning of our Apostle hath been declared in the first Section, and in the close of the fourth of this Booke, it is punctually thus, Seeing *Aaron's* calling to the dignity of Priesthood was publicquely manifested

manifested to be from God, no man after might take upon him to erect a new Priesthood, no nor to the temporall prejudice of *Aaron* and his successors, much lesse to abolish this Priesthood which God had erected, unlesse he could manifest to man and Angels that his Commission for thus doing was immediately from God, and authentique, being sealed by oath, and solemnely executed. And seeing no man might, therefore Christ though God and man did not glorifie himselfe (as the Apostle addes) to be made an high Priest, but he that said unto him *Thou art my Sonne this day have I begotten thee*, did put this dignity upon him. Many Interpreters have stretcht their wits to make the literall sense of this Psalmist's words reach home to our Apostle's purpose: Others so slight it as if they would give us to understand or cause to suspect our Apostle himselfe did not much stand upon it, but only passe by it unto the second testimony, *Thou art a Priest for ever after the order of Melchisedech*. Albeit in my opinion the later testimony proves his fiat or Commission, the former his ordination or execution of his Commission. I will not wrong the judicious Reader's patience with profering variety of such expositors unto his choise as his wisdom cannot approve. *Cajetan* hath *Ribera's* approbation, and of all the expositors which went before him drawes the Psalmist's Oracle [*Thou art my Sonne this day have I begotten thee*] nearest to the point in question. So farre I am from carping at any thing which those two expositors have said to the point now in question, that I will endeavour to explicate and extend their

this meaning in the best sort I can. The Priesthood (saith *Cajetan*, as *Ribera* expounds him) before the Law given was annexed as a prerogative to the first borne, and descended from *Abraham* to *Isaac* and by speciall dispensation to *Jacob*. Now the whole dignity of the first borne being lost by *Ruben* was divided amongst three of his Brethren. The Sovereignty or Principallity fell to *Judah*, the Priesthood to *Levi*, and the double Portion to *Ephraim*. And in *Aaron* the sonne of *Levi* was the Priesthood established long before the Kingdome was established in *David* the sonne of *Judah*, and to the Priesthood so established *David's* sons had as litle right, as *Aaron's* sonnes had to the Crowne or Diadem. God's peremptory decree for thus dividing these two prerogatives, *Azariah* is not afraid to plead unto King *Azariah's* face. *Chron. 2. 26*. And his speech did take impression, for hee had no sooner made an end of speaking but the leprosie begonne to appeare in King *Azariah's* face; and for his usurpation of the Priest's office and intrusion into the house of God, he is utterly excluded from his pallace, and enforced to resigne the government unto his Sonne. But inasmuch as he, of whom the Psalmist speakes, is solemnly registred and by him declared to be the first borne and Sonne of God, it is not lawfull only, but expedient, but very necessary that all the branches of the first borne's prerogative which *Ruben* had scattered, should be reunited in his Person. Again, in that he is the promised seed, hee is the compleat heire of all the blessings bequeathed to *Abraham*, and out of whatsoever tribe this promised seed

was to spring, the honour of Priesthood was as due unto him, as the Kingdome. *Levi* and *Aaron* were but as soefes in trust for conveying the Priesthood, as *Iudah* and *David* were for making over the Kingdome unto him.

3 Allthose suppositions and others (perhaps more then *Cajetan* or *Ribera* though of) being granted prove only thus much, that the only begotten Son of God, or first born to *Abraham* and to *David* had a just title to the eternall Priesthood. They doe not directly prove, that *Iesus* whom the *Iewes* have crucified to be that Sonne of God, and seed of *David* meant by the Psalmist in the *Psalme* fore-cited: Or this being granted, all put together doe not manifest his Consecration or actuall admission to the high Priesthood, by whose erection the Priesthood of *Aaron* was changed, which is the conclusion punctually intended by our Apostle.

4 For a more satisfactory declaration of the strength of this argument, we are to take the words of the Psalmist into a further and more punctuall consideration then hitherto wee had occasion to take them. As first, of what GENERATION these words, *ego hodie genui te*, are principally meant, whether meant at all of *David*, or how of him, and how of Christ the Sonne of God and Sonne of *David* *αὐτὸς ὁ Χριστός*. Many of the Ancients being seconded by more of the Schoolmen, and middle ag'd allegorizing Commentators, understand this Psalmist's Oracle of that GENERATION of the Sonne of God which is mentioned in the NICEN Creed, or that* Creed which is to be publicly read in the

* That is, the Constantino-politane Creed.

second service of our Church; [*Begotten of his Father before all worlds*] and in these mens construction by the word *MODIE* is meant *MODIE ATERNITATIS* the day of eternity or eternal day wherein there is no succession of parts of houres or minutes. But this interpretation is disliked by Calvin who is alwaies zealous for the literall though sometimes with prejudice to the mysticall or principally intended sense. Yet that sense in this place cannot be express'd by *MODIE ATERNITATIS*, or by the eternall Generation of the Sonne of God. That it cannot be the *literall* sense of this Psalmist is apparent because neither the Resurrection of the Son of God; nor his Consecration to the everlasting Priesthood can with any colour of probability be inferred or pretended from it: much lesse can it be the *mysticall* or true allegoricall sense of this Oracle; for these alwaies must be grounded upon the literall, and no Scripture can be said to be fulfilled according to the mysticall or true allegoricall sense untill it hath been first verified according to the literall sense. Now the eternall GENERATION of the Sonne of God cannot follow either his Resurrection from the dead; or his Consecration to his everlasting Priesthood; nor could ever any *Periphrasis* or *variation* of it be either fulfilled, or verified in time seeing it is before all times.

5. May we say then with good Commentators as with Calvin for one, that these words (*this day have I begotten thee*) have no manner of reference to the Son of God's Generation before all worlds? Certaine it is that this Generation is no part of the object,

object, no part of the immediate subject, whether according to the littell or mysticall sense of the Psalmist's words) whether we consider them written or intended by him, or as avouched by S. Paul and other Apostles for the further confirmation of Christ's Resurrection from the dead. & Althar can be said on their parts whom Calvin censures is this, that the eternall GENERATION of the Son of God might be taken as a common notion or presupposed truth, both by the Psalmist when he writ and by the Apostle when hee avouched these words *ego habeo genitum*. That the Word or Sonne of God was from Eternity, this was a common prenotion to all the Ancient learned or faithfull Hebrewes. And that he which was the only begotten Sonne of God before all worlds, should be begotten by him from the dead, that is proved at large by S. Paul. *1 Cor. 15. 23.* And that the raising of that Iesus the Sonne of David (whom the Iewes had crucified) from the dead unto immortal endless life, was an authenticke declaration, that this Sonne of David was likewise the Sonne of God the expected Lord and Messias, is most sweetly deduced by our Apostle. *Rom. 1. 3. 4.* *Revela servum of Iesus Christ called of brans Apostle, separated unto the Gospel of God. Which hee had promised before, by the Prophets in the holy Scriptures concerning his Son Iesus Christ our Lord which was made of the seed of David according to the flesh. And declared to be the Son of God with power according to the Spirit of holinesse by the Resurrection from the dead.* This passage rightly infers, that Christ was the Sonne of God, the most loved Word by whom all

things were created before hee was made the son of David. For he was made so only according to the flesh or humane nature; but this eternity of his uncreated Person or essence was no part of our Apostles divine discourse or most confident argument. Act 3. Men and Brethren children of the stock of Abraham; and whatsoever manny you feareth God, to you is the word of this salvation sent. For they that dwell at Ierusalem and their Rulers because they knew him not, nor yet the voice of the Prophets which are gathered every Sabbath day; they have fulfilled them in condemning him. And though they found no cause of death in him; yet desired they Pilate that he should be slain: but when they had fulfilled all that is written of him, they took him down from the tree and laid him in a Sepulchre. But God raised him from the dead; and he was seen many daies of them which came up with him from Galilee to Ierusalem, who are his witnesses unto the people both at Ierusalem and in all Iudea and in all Syria. And we are glad of such tidings; in that that the promise which was made unto the Fathers; God hath fulfilled the same unto their children; in that he has raised up Iesus againe as it is also written in the second Psalm. Thou art my Sonne this day have I begotten thee: And in concerning that he raised him up from the dead now no more to returne to corruption he said on this wise. I will give you the sure mercies of David, from Ps. 132. to 134. For the clearer & fuller explication of this passage we are to enquire what manner of testimonies or predictions in which the Apostle instances, were; as whether propheticall only or typically propheticall. I. 1. 1. 1. 1.

To begin with the former; Ego habeo genui

te, *this day have I begotten thee*, that, with submission of my opinion to better judgments, is a prediction typically propheticall, which kind of prediction as hath been observed before is the most conclusive; and *this* one of the highest rank in that kind, that is an Oracle truly meant of *David* according to the literall sense, and yet fulfilled of Christ the Son of God by his Resurrection from the dead both according to the most exquisite literall and the mysticall or principally intended sense. *David* without all question was the composer of the second *Psalme*; and the joyfull occasions or extraordinary matter of exultation which raised his spirit to that high and majesticke straine of divine poeie; whereof this and the eighteenth *Psalme* with some others beare lively characters, were partly the triumphant victories which he had already gotten over the enemies of *Israels* peace and the confederators or conspirators against his Crowne and dignity; partly the glorious promises which through patient expectation of deliverance hee had obtain'd for the further establishment and advancement of his throne, and the enlargement of his hereditary Kingdome. Before the composition of the second *Psalme* hee had the glorious and gracious promise of which *Ethan* the *Esrath* so curiously descants. *Psalme*. 89. *I will make him my first borne higher then the Kings of the earth &c.* Now it can be no solecisme to say that hee who in sacred language is instil'd the first borne should have the title of the first begotten among the Princes of the earth. Seeing the title of begetting is oft times in sacred

H h 3

language.

Mat. 1. 12.

* Inter alias
Scriptores de
Die natali
vide Martinū
de Roa. Cap.
16. Suet in
Calig. decretū
autem, ut dies
quo cepisset
imperium,
Palilia voca-
rentur, velut
argumentum
rursus condita
urbis. Sparti-
an. in Hadria-
no. Cor. Tacit.
l. 2. Histor. de
imperio Au-
gusti. &c.

language to be measured not by the scale of Philo-
sophic or naturalist's dialect, but of morall or civill
language or interpretation. For they that are sonnes
by adoption only, or next heires in reversion to a
Crown or dignity are said to be begotten of those
which adopt them, or of whom they be the imme-
diate heires or successors, and in this sense in the sa-
cred genealogy *Isaiah* is said to have begotten *Sa-
lathiel*. So that *David* upon his owne occasions
(whether upon his anointing to the Crowne of *Da-
vid* in *Hebron*, or of *Israel* in *Sion*) might in the lite-
rall sense touch these words *Psalm* 2. of himselfe,
*I will preach the Law wherof the Lord said: mitance
thine is my Son this day have I begotten thee* or in
q. 7. For *David* to call the day of his Coronation,
or of his designment unto the Crowne of *David*,
or of all *Israel*, his birth-day or begetting by God,
by whose speciall power and providence hee was
crowned, is not so harsh a phrase as some might
would deeme it, that either know not, or consider
not that it was usuall in other states or Kingdomes
beside *David* to celebrate two *natalis dies*, two so-
lemn anniversaries or birth dayes in honour of their
Kings and Emperours, the one they called *annus
natus imperatoris*, the other *diem natalem imperij*.
The one the birth-day of the Emperour whereon
he was borne of his naturall Mother; the other the
birth-day of him as he was Emperour, which wee
call the Coronation day. The reason might hold
more peculiar in *David* then in many other Princes,
because he was the first of all the seed of *Abraham*
that tooke possession of the hill of *Sion*, and seated
the

the Kingdome of *Israel* fore-phophecied of by his Father *Iehou*, upon himselfe and his posterity.

But whatsoever may be thought of *David*, or of his sonne, the day of our Saviour's Resurrection may be as truly and properly called the day of his nativity, as the day wherein he was borne of the blessed Virgin *Mary*. This was his birth-day or nativity to his mortall life as he was the son of man, that was the day of his nativity or begetting to immortality, the birth-day of his Kingdome and royall Priesthood. The most concludent testimony though least observed by most Interpreters is that of the Apostle before mentioned **Heb. 5. v. 4. No man taketh this honour, to wit, of Priesthood, but hee that is called of God as was Aaron. So also Christ glorified not himselfe to be made an high Priest, but hee that said unto him, Thou art my Son to day have I begotten thee, (It was hee that did glorifie him with this title) as he also saith in another place thou art a Priest for ever after the order of Melchisedech.* The Apostles drift and meaning is, that our Saviour did not intrude himselfe into the Priesthood, but had as solemne a calling and Consecration to it by God his Father as *Aaron* had to the legall Priesthood by *Moses*. And he did deprecate his calling or Consecration to this Priesthood more earnestly and fervently then any high Priest or Bishop did their Consecration: Although they say, *Episcopi non consecrantur*. But here our Saviour spake as hee meant when hee prayed unto his Father, *Father if it be possible let this cup passe from me*. Now thus he prayed after God had begun to anoint

* See the first Section of this Treatise Chap. 4.

anoint and bath him in his owne blood unto the Priesthood after the order of *Melchisedech*, as *Moses* had anointed *Aaron* with the blood of beasts unto his legall Priesthood. And this place of our Apostle concludes the point before handled, to wit, that our Saviour did begin his Priesthood after the order of *Melchisedech* from the day of his Resurrection, for upon that day was the Psalmist's prophecy fulfilled; *Thou art my Son this day have I begotten thee.*

9 The fulfilling of this Oracle (meant of *David* according to the literally according to the my-
sticall sense in *Christ Iesu* the Son of *David*, is most divinely exprest by *S. Luke Acts 3. & 4.* in which two Chapters many passages above all others in this sacred history are worthy of serious and frequent meditations, specially in respect of the circumstances of time and some other occurrences. The holy Ghost as it is at large related *Chap. 2.* had been first powred out upon *Christ's* Disciples a litle before the ordinary time of the morning's service or devotions at this solemne feast of Pentecost. And upon the same day as 'tis very probable from the first verse of the third Chapter. *Peter and Iohn went together unto the Temple at the houre of prayers being the ninth houre,* and bestowed a better almes upon a poore creeple then after many yeares profession of that poore trade he durst presume to begge at their hands or pray to God for.

10 The ungainlayable truth of the miracle wrought upon this creeple by *Peter* and *Iohn* (who, had they been as ambitiously minded as their examiners,

miners, might have challenged the glory of it to themselves) did not so much grieve the Priests and captaines of the Temple with the Sadduces, as that upon this occasion they taught the people and preached the Resurrection of the dead through Iesus Christ, *Chap. 4. ver. 2. 3.* Vpon this griete conceived at first by some few there present, the next morning the high Priest with the whole host of his assistants and kindred did injoyne these two Apostles, *not to teach at all, or speake in the name of Iesus*; but upon that magnanimous reply, [*whether it be right in the sight of God to hearken unto you more then unto God, judge yee, ver. 19.*] made joyntly by Peter and Iohn to the high Priest's and Elders peremptory injunction, being let goe they made report of the whole businesse with the successe, unto their owne company, *who, when they heard it, lift up their voice to God with one accord and said, Lord, thou art God which hast made heaven and earth, and the Sea, and all that in them is; who by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine a vaine thing? The Kings of the earth stood up, and the Rulers of the earth were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Iesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to doe whatsoever thy hand and thy counsell determined before to be done. Acts .4. from verse 23. to 28.* This joyfull newes thus brought by Peter and Iohn did raise the spirits of the other Disciples if not to prophesy as David had done, yet to make a more

lively expression or interpretation of his prophecy then either he himselfe or any Prophet before our Saviour's Resurrection could have compos'd. As indignation sometimes will hammer out verses or rimes from wits of duller metall: so extraordinary exultation or uncouth matter of spirituall joy will bring forth sacred hymnes and poesies, or interpretations of Scripture equivalent to the spirit of prophecy.

II I cannot dismisse this testimony without some short paraphrase upon it, for setting the parallel betwixt the Type and the body according to the rules formerly delivered: *Why doe the heathen rage and the people imagine a vaine thing? The Kings of the earth set themselves, and the Rulers take counsell together against the Lord and against his anointed. Psal. 2. v. 12.* All these are truly and literally meant of David's affaires, for he had enemies both amongst the people of Israel and among neighbour nations of the heathen, which did oppose the flourishing estate or growth of his Kingdome which they fear'd would bring their posterity unto subjection, Hence they said, *let us breake their bonds asunder, and cast their cords from us. v. 3.* The same words likewise are literally fulfill'd of the Sonne of God in a more exquisite sense. For as the Disciples mentioned *Act. 4.* expresse the fulfilling of this prophecy, both *Herod and Pontius Pilat with other Gentiles, and the people of Israel were gathered together against him.* Who was not only the anointed of the Lord as David was but the Christ or Messias *ωὁ χριστός*. In those words following likewise *ver. 4. Hee that sitteth in*
the

the heaven shall laugh, the Lord shall have them in derision, David had a peculiar interest, for they literally referre to the defeates of malicious conspirators against *David* and his Kingdome, and the good successe which, notwithstanding those, hee ascribes unto the good providence of his God. *v.6. Yet have I set my King upon my holy hill of Sion.* Now there was no defeate either wrought or hoped for on *David's* part, or on *Salomon's* his sonne which was not a true shadow and picture, (and no more then so) of those strange defeates which **H E E**, who then sate in the heavens, and now sits there in our nature did bring upon all those which conspired against the anointed of the Lord, the *man*, or as the Disciples call him, *holy child Iesus*. Which description I take it referres unto him only whilst hee was in the *forme of a servant*. By defacing this *forme* they made him *Lord*. For albeit the malicious and cruell plots of the high Priests to take away his life and fame were so subtilly contrived, and so accurately executed as if they had continued the Aaronicall Priesthood and bloody sacrifices to no other end and purpose save only that they might become more cruell butchers or slaughter-men of the anointed of the Lord, then their Predecessors had been of beasts or reasonlesse sacrifices: Yet not *hee* only, but the heavenly powers, Saints and Angels had mater enough of joy and gladnesse to contemplate how the heathens, and this worse then heathenish seed of *Abraham* could doe nothing unto him, save that which hee that sate in the heavens would have to be done; albeit they did that only

which *Satan* would have *them* to doe. They had consecrated themselves wholly unto his service, and yet he that sits in the heavens made both their master and them to be his instruments for accomplishing the Consecration of the Son of *David* to his everlasting Priesthood and Kingdome.

CHAP. 32.

The conclendency of S. Paul's second Argument Act. 13. drawne from the 55. of Isaiah.

His second testimony avouched by *S. Paul. Act. 13. v. 34.* borrowed from *Isaiab 55. v. 3.* is for ought I can observe merely propheticall, or a *vision*: For however the Prophet might take his *rise* from former Oracles concerning *David*, yet his prophecy according to the literall sense could not be meant of any person or party, either in the Prophets owne time, or in the intermediate space between his time and the exhibition of the seed promised to *Abraham* and to *David* in our flesh, in whom alone, specially from the houre of his Resurrection from the dead it was punctually verified, and once for all fulfil'd, that is as we say, begun to beare date, or be in *esse reali*. The whole *Chapter* containes as cleere a propheticall vision of the exercise of Christ's propheticall and sacerdotall function as any other passage of like quantity in all the writings (now extant) of this Evangelical Prophet. The Readers whom the knowledge of this

this great mystery most neerly concernes, may find more usefull observations in many learned Commentators upon that *Chapter*, then I dare either take upon me to repeat or represent unto them, having resolved to insist upon no more then are pertinent to the point now in hand; nor to touch upon any save only in the passage to the third *verse*, thus the *Chapter* begins, *Ho, every one that thirsteth come yee to the waters, and he that hath no money, come yee buy and eat, yea come buy wine and milk without money, and without price.* Vnto this sacred Fountaine of truth our Saviour often directs his Auditor's, testifying both by words and practices, that all these promises, or rather the blessings here promised were actually exhibited in Him: as first those words of his in the Sermon upon the Mount, *Blessed are they which doe hunger and thirst after righteousness for they shall be filled.v.6.* referre as punctually to this place as to *Esay.65.v.13.* Therefore thus saith the Lord God, *behold my servants shall eat, but yee shall be hungry; Behold my servants shall drinke, but yee shall be thirsty;* though punctually to that. But as the Prophet in this place speaks, they were satisfied without any cost or charges, for he taught the people without fee or reward, and declared himselfe to be not only the inexhaustible Well & Fountaine, but the bread and strength of spirituall life, by his miraculous provision of bodily food for all such as did hunger and thirst after his heavenly Doctrine. It followes in the second *verse*, *Wherefore doe yee spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently*

unto me, and eate yee that which is good, and let your soule delight it selfe in fatnesse. Vpon these words our Saviour him selfe doth paraphrase, Iohn the 6. verse 27. Labour not for the meate which perisheth, but for that meate which endureth unto everlasting life, which the Son of man shall give unto you: For him hath God the Father sealed. And againe ver. 32. 33. Then Iesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is hee which cometh downe from heaven, and giveth life unto the world. And ver. 35. I am the bread of life, Hee that cometh to me shall never hunger: And he that beleeveth on me shall never thirst. In all these and the like passages, whether avouched by our Saviour him selfe, or by his Apostles after him, we are taught no other Doctrine then the Prophet in his name, and by his spirit had taught the people. verse 3. Incline your eare and come unto me, heare and your soule shall live, and I will make an everlasting Covenant with you, even the sure mercies of David. Was this Covenant yet to make, being made before first with Abraham, then renewed with David? The Apostle for conclusion tells us. Heb. 11. v. 39. Neither Abraham nor any other of the Patriarchs or holy men, though in their generations renowned for their faith, did receive the promise, and if not the promise, then not the everlasting Covenant whereof the Prophet here speaks. What was that? The reall object of the Covenant or blessing promised. But if it be demanded what this blessing promised was? It was Christ Iesus, not only as he was exhibited

hibited in the flesh but raised from the dead; as is more largely declared in a treatise upon v. 40. Chap. 11. to the Heb. 10. to be annexed unto this present Treatise.

2 All this hath been implied or intimated before in that of our Apostle Heb. 5. *And being made perfect, he became the Author of eternall Salvation to all them that obey him v. 9.* that is (to reflect upon the Prophet *Esay's* expression of this mystery,) to all that incline their eares unto him and faithfully heare him. THE EVERLASTING COVENANT taken in this sense, that is for the everlasting blessednesse, or that degree of blessednesse exprest in the Gospell, is not actually made with any; none are real partakers of it but such as are true and lively members of Christ's body; such members of it as *Abraham* and *David* were not, before the Son of God & the Son of *David* was consecrated to his everlasting Priesthood and Kingdome.

1/55.3.

3 According to the most strict and genuine sense of the Prophet and our Apostle's interpretation of it, Christ Iesus being raised from the dead is the very Covenant it selfe. For so the words of the Prophet, and our Apostle's interpretation of them runne *verbatim*, without any interruption or obliquitie in construction, *I will make an everlasting Covenant, to wit, the sure mercies of David*, or as the Latine more fully, *misericordias illas stabiles David*. That these words directly signifie the Person of Christ and his benefits is most cleere from v. 4. *Behold I have given him for a witnesse to the people, a leader and commander to the people.* So that Christ is

is called *the sure mercies of David*, because in him and through him all God's promises or mercies promised to *David*, are Yea, and Amen, that is, were actually perform'd, and made everlasting not in promise only but in *esse*. Betwixt the *Hebrew* Text and the *Seventy Interpreters*, whose translation *S. Paul* in the fore-cited place doth follow, a meere Grammarian, or curious critick might observe some variation in words, yet no difference or diversity in sense worthy the notice of a true Linguist or rati-
onall Divine. The Apostle when hee avoucheth this propheticall Oracle *Esay. 55. 3.* as a confirmation of the concludency of the former testimony out of *Psal. 2.* [*Thou art my Son to day have I begotten thee*] omits the first part of it [*I will make an everla-
sting Covenant with you*], as being fully contained in the later part, which is indeed an authentique exe-
geticall exposition of the former, to wit, God's pro-
mise or Oath to give this people and Nation in the time appointed, *וְאֵין אֲשִׁיבָה לְךָ מִלְּפָנַי*, that is, *the ho-
ly and faithfull things of David*, saith our English. But the full and punctual expression of our Apostles meaning will best appeare from the manner how he inferres that conclusion which he twise in this place avoucheth from the often mentioned place of the Prophet *Isaiah*. For after that inference * *v. 33.* *Thou art my Son to day have I begotten thee*, he addes for confirmation *v. 34. 35.* *And as concerning that he raised him from the dead, now no more to returne to corruption, hee said in this wise, I will give you the sure mercies of David.* Wherefore hee saith also in another *Psalme*, * *Thou shalt not suffer thine holy one*

Act. 13.

Psal. 16. 11.

to see corruption. The brieft or extract of the Prophet *Isaiah's* meaning in *S. Paul's* construction is this, THAT GOD BY RAISING VP CHRIST IESUS from the dead never to die againe did really exhibite, or actually performe that Covenant made by Oath to *David*. *Psal. 89. ver. 28.* My mercy will I keepe for him for evermore; and my Covenant shall stand fast with him, &c. and v. 35. Once have I sworne by my holinesse that I will not faile *David*, his seede shall endure for ever, and his throne, (that is, not the successivethrone of *David* but the throne of *David's* SEED) as the Sun before me.

4 *David* in the dayes of his flesh did receive the the promise or Covenant if you take it in the active or formall signification, as for *promissio quâ Deus promittit*, or *pactum quo Deus paciscitur*, but if wee take this promise or Covenant in the passive sense, *id est*, for the blessing promised or covenanted, that was not perform'd till Christ was raised from the dead, and glorified, as it followes *Esay. 55. v. 5.* In this sense *Zacharias* calls the exhibition of the promised seed though yet in the wombe, the performance of the Oath which God had sworne to give unto *Abraham* and his offspring. So that the word *נאם*, the faithfull things of *David* is contradistinct not to dissimulation, or any suspition of faining in the promiser, but to the reversible or mutable state of the blessing promised. It implies the immortalitie of the Son of *David* according to the flesh, or the immutability of his holy Priesthood and Kingdom: Briefly the word *נאם* is equivalent, and somewhat more then so unto the word *βεβαιον* as 'tis used

Luk. 1. 71.

by S. Peter. Epist. 2. Chap. 1. Give all diligence to make your calling and election sure, or; rather firme and strong v. 10. in which place the word *election* must of necessitie be taken not in the formall or active sense, but in the passive materiall or reall sense, not for *electio quâ Deus nos eligit*, but for the irreversible state in grace which is the effect of God's Election, which estate is possible to be obtained in this life if we seeke it as wee ought, and as the Apostle in that place doth injoyne us. This distinction betwixt the active and passive signification of the same words, since my first entrance into the ministry, I ever wish'd heartily might have been, or yet be taken into consideration by many in our dayes; by many who have skill abundant as well in Logick as in the learned tongues &c. to deceive themselves, and such as take their resolutions upon trust, but little skill to allay the bitternesse of contention, or compromise many verball differences very comprisable in themselves; and lesse will to exhort, instruct, reprove their Auditors in the spirit of meeknesse, in points of necessary and usefull Doctrines, to set any Copy, or give any Character of Christian charity, either by their Doctrine or practise.

5. And here I had set a period to this Chapter had not the discussion of the former *Questions Act. 13.* called to my remembrance the saying of the same Apostle. He that wrought effectually in Peter to the Apostleship of Circumcision, the same was mighty in me towards the Gentiles. Galat. 2. v. 8. Of which observation we have a lively document or experiment in the admirable successe of S. Peter's Sermon Act. 2. grounded

grounded for the most part upon the same Text and arguments which *S. Paul* useth *Act. 13.* Three thousand soules were converted by *S. Peter*, but all or most of them of the Circumcision or seed of *Abraham*, his brethren according to the flesh; for unto them he directs his speech *v. 29. Men and Brethren &c.* But with *S. Paul's* perswasions, though most powerfully prest upon them, few of the Iews or men of Israel, (unto whom in the first place hee renders the fruits of his ministry *ἄνδρες ἀδελφοὶ υἱοὶ γένους Ἀβραάμ*, men and brethren, children of the stock of *Abraham*,) were much taken: but of the proselites of the gentiles to whom specially in the second place was directed, *καὶ οἱ ἐν ὑμῖν πορεύμενοι τὸν δαδν*, that is, and all such as are not the stock of *Abraham*, yet living amongst you, feare the God of *Abraham*, scarce one that heard him but was overjoyed with his discourse. Hence saith *S. Luke ver. 42. And when the Iewes were gone out of the Synagogue the Gentiles besought that these words might be preached to them the next Sabbath.* So many there were which were thus taken, that when the Iewes saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, it was necessary that the Word of God should have first been spoken to you; but seeing yee put it from you, and judge yourselves unworthy of everlasting life, loe, we turne to the Gentiles; for so hath the Lord commanded us. *Act. 13. ver. 45. 46. 47.* It were a point worthy the discussion were it not extravagant from my present argument, How Paul and Bar-

nabas did deduce a necessity of command of preaching to the Gentiles upon themselves from the words of the Prophet *Isaiah*. 49.6. *I have set thee to be a light of the Gentiles, that thou should'st be for salvation unto the end of the earth.* The same command they might and no doubt did deduce from *Isay* 55.v.4.5. *Behold I have given him for a witnesse to the people, a leader and commander to the people. Behold thou shalt call a Nation that thou knowest not, and Nations that knew not thee shall runne unto thee, because of the Lord thy God, and for the holy one of Israel, for he hath glorified thee.* By the manner of the Apostle's inference of deduction of command upon himselfe and *Barnabas*, the Reader may easily informe himselfe that many things are undispenably enjoyn'd the ministers of the Gospel by force and vertue of the Old Testament, which are neither exprest nor repeated in legall forme throughout the New Testament. Though not so repeated or exprest they may be concludently inferred by more then analogie, by full equivalency to *expresse* legall commands. But this point I shall commend to the serious consideration of some learned Divines who in the just defence of orthodoxall Doctrines, which they are well able to maintaine, have engag'd themselves to dispute in such matters as come in only upon the *by*. Thus much we know in generall, that we are enjoyn'd to preach Christ crucified and raised from the dead, as *Paul* and *Barnabas* did, submitting the successe of our labours unto him who hath reserved the appointment of times and seasons, or fitting opportunities to all occurrences unto himselfe;

selfe; that *Paul* himselfe was not taken at all with that most heavenly Sermon of *S. Steven*, with part of which, or with some speciall arguments used by that blessed Martyr, he at the time appointed won many thousand soules unto God.

CHAP. 33.

That our Saviour's departure, and passing out of this world to his Father, or his entring into his Glory through afflictions was exquisitely fore-shadowed by divers solemnities in the legall passeover, and by the Israelites passing through the red Sea.

THough such testimonies of the Old Testament as are typically propheticall be (as hath been intimated in divers treatises before) most pregnant proofes for points of faith delivered in the Gospell: Yet this rule requires some limitatiō, or some allowances to make it full current, the comparison betwixt this and other sorts of testimonies must be *secundum simpliciter ad simpliciter*; that is, The most cleer and pregnant testimonies of this kind are more exquisite then the most cleere and pregnant of any other ranke. But every testimony of this sort is not more concludent and admirable then any testimony of another ranke; not more pregnant then some fore-significations of mysteries to come, which are meerly typicall, or speak to us only in the *Old Testament* by matter of fact. Of this ranke was the type or signe of the Prophet *Ionah*; then which there can be none more pregnant;

in respect of the Article of Christ's Resurrection, the force or conclendency of it is warranted by our Saviour's owne authority, and for this reason (happily) not insisted upon since by the Apostles and Evangelists after his death, to whom it was all sufficient that he himselfe had avouch'd it. But seeing this Type or signe implies diverse circumstances or references as well to our Saviour's Ascension as to his Resurrection, the discussion of it shall be differ'd as the *binding* or coupling of this present edifice. For finishing that part of it which concernes the Article of the Resurrection only, the next inquisition must be how our Saviour's passage to immortall endlesse life thorow death was prefigured, or fore-typified by the legall rites or solemnities of the passeeover, or feast of unleavened bread.

2 The occasion and first institution of the passeeover I doubt not every ordinary Reader either knowes, or will easily call to mind. It is set downe *Exod. 12.* which is the first lesson appointed by the Church for the feast of the Resurrection. The institution or occasion of it you have set downe from *ver. 2.* unto the *12.* The meaning of the word, or *quid nominis* we have in the *12. v.* *It is the Lord's Passeeover for I will passe through the land of Egypt this night and will smite all the first borne in the land of Egypt both man and beast. And against all the Princes of Egypt I will execute judgment, I am the Lord. And the blood (to wit, of the paschal Lamb) shall be to you for a token upon the houses where yee are, and when I see the blood I will passe over you, and the plague shall not be upon you to destroy you, when I smite*

smite the land of Egypt. So then it is called the *Passover* because the Lord when he passed through Egypt and visited every house with a fearfull visitation he passed over all the houses of the Israelites which lived amongst them, upon whose door-poast the blood of the paschal Lambe was shed. Whether this *visitation* of the *Egyptians* were held by some good Angell, or by that spirit or Angell whom *S. Iohn* calls ἀπολλύων that is, as *Moses* *Exod.* 12. 23. entitles this visitor *the destroyer*, I will not dispute; seeing it is certaine the visitation or judgment it selfe was the Lords. And by his appointment the visitor or executioner, whosoever hee were, good Angell or bad, one or more, was to passe over the houses of the Israelites, as being exempted from his commission whil'st he smote the first borne of man and beast that pertained to any house of the Egyptians. But at this present *Passover* wherein the Saviour of the world became a sacrifice, hell as we say, was broken up and let loose; the powers of darknesse were become as a raging Sea or swelling tyde overflowing her bankes, and had wrought a more ruefull desolation upon all mankind, upon the face of the whole earth, then the flood of *Noah* had done, unlesse by God's providence they had been restrained. The flood in the time of *Noah* was a flood of waters only, this was a streame of fire and brimstone, which the breath of the Lord had kindled, unlesse his wrath had been appeased, and the flame quenched by the blood of the paschall Lambe. The commission of the destroying Angell throughout Egypt did extend no further then to the first borne of man and

and beast, and was to endure but for one night, the powers of darknesse did aime at all, and lye in waite till the worlds end to devour all, whose hearts are not sprinkled with the blood of this paschall Lamb, which was shed not for a few houses, but for all. Every house in Israel was to have their severall Lambe, or two houses at the most could be privileged by the blood of one Lambe; but our paschall Lambe as he was slaine by the whole congregation of Israel, *cryed* down to death by the Priests, the Scribes and Pharisees, and the whole multitude; so his blood was sufficient to redeeme all the Israel of God from the Destroyer, even as many throughout all ages and Kingdomes as will submit themselves unto his Lawes, and acknowledge him for their Redeemer. And for this reason he was slaine without the City, as a publique sacrifice in the open aire. The Crosse whereto he was nailed was as the doore-posts of that house, of which hee is the Builder and Maker, that is, of the whole world it selfe. Now it is to be presumed that the blood of that sacrifice which was to redeeme and sanctifie all unto the worlds end, which seek Redemption and Sanctification by him, should not be as blood spilt upon the earth which cannot be gathered up. As hee was to give life to others by his blood, so he was to give life to himselfe againe.

3 But is it imported in the institution of the Passeeover, or in any solemnitie belonging unto it, that the Lambe of God which was to take away the finnes of the world by his Death, should himselfe be restored unto life againe? Yes. This word *Passee-*

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over beſides the former ſignification of paſſing over the houſes of the Iſraelites, hath another ſignification or importance, to wit, That all thoſe families which were privileged from the power of the deſtroying Angel, which ſmote the Egyptians, ſhould paſſe out of the land of Egypt or houſe of bondage through the red ſea into the land of their reſt and liberty, under the conduct of *Moses*, who had the great Angell of the Covenant for his guide in this paſſage. For the Reader's better apprehenſion how the myſteries of the Goſpell concerning our Saviour's Paſſion and Reſurrection were fore-shadowed in the ſolemnitie of the Paſſeover, we are to conſider that there is a two-fold ſenſe of Scripture, the one literall, the other myſticall: The literall ſenſe conſiſts in the immediate or grammaticall ſenſe or ſignification of the words; The myſticall ſenſe is that which the Facts or Perſons immediately ſignified by the literall or grammaticall ſenſe of the words, doe fore-shadow. Thus by *Iſrael* in the ſacred ſtory, ſometimes *Iacob* the Father of the twelve Tribes, ſometimes the twelve Tribes themſelves are literally meant. And *Iſrael* taken in this ſenſe is literally called the Son of God, but by this name *Iſrael* Chriſt Jeſus is myſtically meant: He it is alone *qui tanti menſuram non inis implet*. Hee it is which prevailed with God, and is more properly called the Son of God then either *Iacob* or his poſterity were. And that which according to the literall ſenſe was meant of *Iacob's* poſteritie; [*When Iſrael was a child then I loved him, and called my Son out of Egypt. Hoſ. 11. 1.*] was literally fulfilled of Chriſt in

a more full and exquisite sense, as the Evangelist instructs us. *Math. 2. 15*. For God called this his only Son out of Egypt, literally taken, that is, out of the same land or Kingdome wherein *Jacob's* seed had been sojourners, into the selfe-same land of Canaan into which he had brought them; so that every word in this prophecy is in the literall sense truly verified as well of Christ as of *Jacob's* seed. But *Egypt* and *Canaan* besides this literall sense and signification have a further mysticall sense or importance. The state of Israel or the Sons of *Jacob* in Egypt was a map or shadow of our slavery and bondage unto the powers of darknesse: Their passage out of Egypt into the land of Canaan through the red sea, was a type of our passage from the bondage of sinne into the Kingdome of light, through the region of death it selfe. Thus the paschall Lambe, literally taken, was a picture of Christ's sacrifice upon the Crosse; and so was *Moses* which instituted the sacrifice, and conducted God's people out of Egypt but a shadow of Christ: *Ioshuah*, or Iesus the Son of *Nun* which brought them into the land of Canaan was no more. The great Angell of the Covenant which was with *Moses*, and with *Ioshuah* as their guide and protector in this businesse was with the man Christ Iesus in unity of person; and Christ Iesus is with us unto the worlds end, as the Arke of the Covenant was with *Moses* and *Ioshuah*, or with the host of Israel, to direct and support us in all our wayes.

4 But is this passage from this vale of misery to a better life any where in Scripture called a Pass-over,

over? Or is it any part of the true meaning or importance of this ſolemne feaſt? This myſtery is unfolded by *S. Iohn 13.1. Now before the feaſt of the Paſſeover* (and it was but a day before) *when Ieſus knew that his houre was come, ἵνα παρῇ, That hee ſhould depart* (as our Engliſh renders it) *or rather that he ſhould paſſe out of this world unto his Father having loved his owne which were in the world, he loved them unto the end.* Some good Interpreters note an elegancy of ſpeech in the originall, or an alluſion unto the etymologie of the Paſſeover in *Hebrew*, as if in *Latine* he had ſaid, *ante diem feſtum tranſitus ſciens Ieſus quia veniet hora eius ut tranſeat*: But to my obſervation, whereſoever there is the like elegancy of ſpeech or alluſion in the original, the elegancy is not affected for it ſelfe, as it uſually is by ſecular artiſts, but alwaies denotes ſome myſtery, or ſomewhat in the matter it ſelfe, more uſefull to ſober minds then any artificiall elegancy of ſpeech can be to curious Artiſts. Now the myſtery charactered unto us in that ſpeech of *S. Iohn*, of Chriſt's paſſing out of this world unto his Father is this, to wit, That the legall Paſſeover which was inſtituted in memory of the Lord's paſſing over the houſes of the Iſraelites, and their paſſage out of Egypt through the red ſea did fore-ſhadow the paſſage of the Son of God out of this world wherein he had lived in the ſtate and condition of a ſervant, unto the land of his reſt and liberty; he therefore paſſed out of this world unto his Father, that in his ſight and preſence he might obtaine the liberty and prerogatives of the only Sonne of God begotten of his Father before all worlds; but

he therefore came into this world that by his death and manner of departing out of it hee might open and prepare a passage for us out of this vale of misery. The land or inheritance into which he passed is the inheritance of everlasting pleasure; but the passage was on his part bitter and full of sorrow; yet this notwithstanding hee willingly endured for the love of his people: having loved his owne which were in the world, saith the Apostle, *he loved them to the end*, that is, hee perfectly loved them which would not suffer him to forget them when the houre of his bitter Passion approached, willing to suffer whatsoever was laid upon him for their sake. And as *Moses* the night before the Israelites passage out of Egypt did institute the Passeeover; so our Saviour before his passage out of this world, did institute this Sacrament or Supper, not only as a memoriall of his passage, but as a perpetuall pledge of his peculiar presence, for conducting all such as believe on him, and to be a vejand or viaticum to strengthen and comfort all such as resolv'd to follow him as the Israelites did *Moses*. Again as *Moses* instructed the Israelites in the Lawes and rites of the Passeeover before they eate it; so our Saviour gave instructions by precept and example for our due preparation unto this service. The precepts are generally two; *Humilitie*, which he taught by his example in washing his Apostles feete. *ver. 13. to the 17.* The second, *Love, ver. 34. ver. 35.* *A New Commandement I give unto you, that yee love one another as I have loved you; that ye also love one another, by this shall all men know that yee are my Disciples if ye love one another.*

CHAP. 34.

The Resurrection of the Son of God, and the effects or issues of his birth from the grave were conclusively fore-pictured by the Redemption of the firstlings of the flockes, and of the first borne males, and by the offerings of the first fruits of their corne.



Vt was the legall sacrifice of the Paschal Lambe the only solemne memoriall either of the Lord's passage over the houses of the Israelites in Egypt, or of the Israelites passage out of Egypt through the red Sea? Are all the mysteries of the Gospell which immediately concerne our Saviour's Resurrection and passage out of this mortall life to an immortal to be referred unto this one legall Type or modell? Is this the only scale by which we are to measure it? No, the feast of the Passeover was an anniversary, kept but once a year, whereas the Lord would have as well the deliverance from the destroying Angell in Egypt, as their deliverance from the host of Pharaoh to be often imprinted in their memories; and their impressions to be renewed upon severall and frequent occasions. To this purpose was that precept concerning the *first borne* directed to Moses before their passage out of Egypt. *Exod. 13.1. The Lord spake unto Moses saying, sanctifie unto me all the first borne whatsoever openeth the wombe among the children of Israel both of man and beast, it is mine: and againe ver. 11. 12. of the same Chap. E.*

very first-ling of their heards or flocks is expressly markt out for the Lord, with the stampe or character of the Passeeover. *And it shall be that when the Lord shall bring thee to the lands of the Canaanites that thou shalt cause to passe over unto the Lord all that open the matrix, and every first-ling of the beast which thou hast, the male shall be the Lords, and every first-ling of an asse thou shalt redeeme with a Lambe, and if thou wilt not redeeme it, then thou shalt breake his neck and all the first borne of man amongst thy children thou shalt redeeme.* The reason of this Law is given ver. 14. & 15. to wit, because the Lord by strength of hand had brought them out of Egypt after hee had slaine the first borne of Egypt both of man and beast, therefore they were to sacrifice unto the Lord all that opened the matrix being males: But the first-borne of their children they were to redeeme; yet these, as all other legall rites and sacrifices, had a double aspect or reference: The one to the first occasion of their institution, which is here literally exprest; the other to fore-shadow somewhat to come by the legall service or institution. The mystery fore-shadowed by the legall sanctifying, or sacrificing the first-borne males unto the Lord was the expectation of a first-borne male, by whose Consecration or *passing over* unto the Lord, all these and the like legall ceremonies should once for all be accomplished, and their children fully sanctified and redeemed. That these legall services taken at the best could be no more then shadowes of good things to come, common reason might have taught this people: for seeing the first-lings of the heards though offered

offered in sacrifice unto the Lord, could not sanctify the use of their flocks unto them, but the use of every dumbe creature was to be sanctified unto them, by a sacrifice of one of the same kind; (As the use of their Lambes or Sheepe was to be hallowed by the sacrifice of a firstling-male Lambe, and so the goates by the firstling-male kid, and their oxen and cattell by the sacrifice of the firstling calves or bullocks;) who could in reason expect that the sacrifice of a Lambe, of a Kid, of a Bullock, or any other dumbe creature should be a sufficient price for the Redemption of their first borne males, or able to sanctifie or consecrate both male and female in their severall families unto the Lord; *Hee that sanctifies and they that are sanctified are all of one*, saith the Apostle. Men were to be redeemed and sanctified by man, and if the first borne male in every family had been sacrificed for the rest, this would have made no satisfaction, no sanctification, seeing the first born was by nature as uncleane as the rest, and every dumbe creature which was by Law uncleane, and could not be sacrificed, was to be redeemed by the sacrifice of a firstling-male which was by its kind cleane; as the asse because it was by its kind unclean was to be redeemed, that is, the use of it was to be sanctified or made lawfull unto its owner, by the sacrifice of a firstling Lambe.

Heb. 2.11.

2 But who amongst all the first borne of women was in his kind or by nature cleane? Not one besides the Sonne of the blessed Virgin, who was likewise the only Son of God. It is hee alone that was to redeeme and sanctifie the rest of mankind; which

which were all by nature uncleane: And with reference to the former Law our Apostle instiles him *primogenitus omnis creatura*, the first borne of every creature. *Coloß. 1. 15.* Now though it be most true that Christ was before all things, that all things were created by him whether visible or invisible, that all things consist by him as hee is the only Son of God, begotten of his Father before all Worlds, yet this is not the true and full meaning of that most sacred maxime *Est primogenitus omnis creatura*, he is the first borne of every creature. One part of the Apostle's meaning in that admirable passage. *1. Coloß. 13. to the 20. is*, that unlesse Christ had been the Son of God from eternity, all fulnesse could not have dwelled in him; nor could he have had preheminance in all things which the Apostle there mentions. Another part of the Apostle's meaning there, is, that in the same Christ as man, it pleased God that all fulnesse should dwell; and that as man he should in all things have the preheminance, and in as much as all fulnesse dwelleth in him as man, and that in all respect he hath preheminance, he is likewise as man the first-borne of every creature; that is, all the prerogatives which the first-borne males had before the after-borne or females, are contained in his prerogative and fulnesse as man. Now as the first-born males amongst the offsprings of dumbe creatures did sanctifie all the rest of the same kind: So Christ as man doth sanctifie all things, make all things acceptable unto God which are capable of sanctification or acceptance: As man likewise hee had all the prerogatives of the first-borne

borne in the families of the Patriarchs which were especially two: The Priesthood and the principalitie or civill dominion over their brethren and posteritie. For Christ as man is made both King and Priest; and albeit *Abraham*, *Isaac*, and the Patriarchs, and *Melchisedech* who blessed *Abraham* were both Kings and Priests over their families and children; yet these prerogatives they had by a solemne right derived from him which was to come, who was to be a Priest after the order of *Melchisedech*: Againe in respect of the character of the first borne male, or of that which gave it the prerogative of the after-borne he hath the preheminance, for he opened the wombe or matrix in such a manner as no creature had done or shall doe after him; for he was made true man and truly borne of a woman, yet not begotten by any man. And albeit *Melchisedech*, *Abraham* and *David* were dead long before he was conceived by the holy Ghost; long before he was born or made man of a woman though he be truly entitled the seed of *Abraham* and the Sonne of *David*, which for this reason were of necessity to be before him: Yet this precedency was a precedency only of time, a precedency in respect of this mortall and miserable life. In respect of that better life he hath the precedency even of time; for he is the Father of the World to come, and as our Apostle hath it 1. *Coloss.* 18. *He is the first borne, or first begotten from the dead; that in all things hee might have the preheminance.*

3 Christ by his divine Power had raised the widowes sonne of *Naim*, and his freind *Lazarus*;

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the one some two yeares, the other but a few dayes before, from death to life: but neither of them, nor any before them which had been so raised could be truly said to be begotten from the dead, but rather begotten to die againe; for to be borne and begotten from the dead includes an everlasting freedome from the power or approach of death, as it is in the hymne for the morning prayer upon Easter day. *Christ rising againe from the dead now dyeth not, death from henceforth hath no power upon him.* According to this notion or importance of *primogenitus ex mortuis*, of being the first borne, or first begotten from the dead, Christ hath the preeminence every way; hee was the first in order of time, and was raised from death to an endlesse life. Hee was the only *prime* in respect of power or causality; whosoever thus hath been, or shall be raised or begotten from death to an immortall life is thus raised and begotten by vertue of Christ's Resurrection. Albeit the soules of *Abraham* of *Moses* and *David* &c. were before this time seated in blisse: Yet were not their bodies so much as capable of dowry or joynture with them, in the state of blisse before such time as the Sonne of God was thus begotten from the dead; yea might the soules of those and other righteous men have looked upon their bodies or reliques in the dust they would have loathed their company and abhorred cohabitation with them as being things polluted and uncleane.

4 How cleane or well winnowed soever the corne were before it was sowne; yet the offspring of it after it dyed in the ground was uncleane. The
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use of greene eares was not lawfull unto this people, untill the first fruits were offered up unto the Lord. In like manner albeit *Abraham, Moses, and David* were justified whil'st they lived in the flesh, even sanctified persons through belife in Christ which was to come: Yet their bodies were to inherite their Father *Adam's* curse. *Dust thou art, and unto dust thou shalt returne.* Subject they were to corruption, altogether incapable of incorruption or immortalitie untill their expected Messias became their first fruits for them. Christ saith our Apostle *1. Cor. 15. 20. is risen from the dead and become the first fruits of them that sleepe, for since by man came death by man came also the Resurrection of the dead.* So generally true is that of the Apostle, *that which sanctifieth, and that which is sanctified are both of one,* that is both of one kind. *Heb. 2.* And in this sense that saying of *S. Ambrose* which some in later ages have much quarrelled, is most true. [*When thou hadst overcome the sharpnesse of death thou didst open the Kingdome of heaven to all believers.*] The body of no Saint was capable of entrance into the Kingdome of heaven before this time. None could be consecrated unto this service before the Consecration of the high Priest himselfe which was not accomplished till he was begotten from the dead, and made the first fruits of them that sleepe.

5 Briefly to mould up the scattered or dispersed notions in this and some other former treatises; how the fulnesse of all things which were fore-shadowed in the feast of the Pasche with its rites did as our Apostle saith dwel in Christ, or how in all things he

the one some two yeares, the other but a few dayes before, from death to life: but neither of them, nor any before them which had been so raised could be truly said to be begotten from the dead, but rather begotten to die againe; for to be borne and begotten from the dead includes an everlasting freedome from the power or approach of death, as it is in the hymne for the morning prayer upon Easter day. *Christ rising againe from the dead now dyeth not, death from henceforth hath no power upon him.* According to this notion or importance of *primogenitus ex mortuis*, of being the first borne, or first begotten from the dead, Christ hath the preeminence every way; hee was the first in order of time, and was raised from death to an endlesse life. Hee was the only *prime* in respect of power or causality; whosoever thus hath been, or shall be raised or begotten from death to an immortall life is thus raised and begotten by vertue of Christ's Resurrection. Albeit the soules of *Abraham* of *Moses* and *David* &c. were before this time seated in blisse: Yet were not their bodies so much as capable of dowry or joynture with them, in the state of blisse before such time as the Sonne of God was thus begotten from the dead; yea might the soules of those and other righteous men have looked upon their bodies or reliques in the dust they would have loathed their company and abhorred cohabitation with them as being things polluted and uncleane.

4 How cleane or well winnowed soever the corne were before it was sowne; yet the offspring of it after it dyed in the ground was uncleane. The

use

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the preheminance: First he is in the literall and most exquisite sense, the Israel of God, the Son of God which was to passe out of this world unto his Father. Secondly hee was the true Paschall Lambe which was slaine for our deliverance from the destroyer, and for our safety in this our passage from this world into a better. Thirdly he is the reall *Moses* that must conduct us, for he was conductor unto *Moses*. Fourthly he is the first borne of every creature, which by his sacrifice did sanctifie all the rest and make them acceptable unto God. Fifthly he is the first borne or first begotten from the dead; the first fruits of them that sleepe, that is, he by whom such as sleepe in death and inhabite darknesse, shall be made meete to be partakers of the inheritance of the Saints in light as well in their bodies as in their soules.

SECT.

SECT. 6.

He Ascended into Heaven

CHAP. 35.

How the Ascension of the Son of God was prefigured by the translation of Enoch, and by the taking up of Elias; And foretold by the Psalmist. Psal. 15. and Psal. 24.

THE Son of God in the day of his sufferings as he was man did ascend in soule into that Paradise, into which the soules of Patriarchs, of Prophets, with the soules of holy and just men that dyed immediately after him, or at the same time with him, were admitted. And on that day at least before the dawning of the next which was the Sabbath he consecrated the celestiall Sanctuary or Paradise with his owne blood. But his Ascension into Paradise, what part soever of Heaven that were, on that day, is not the Ascension mentioned in our Creed: For when it is said, HE ASCENDED into Heaven, this must be understood of his Ascension thither in body which was forty dayes after his Resurrection from the dead. And into Heaven, or that part of Heaven mentioned in our Creede hee did not then ascend only as an high Priest, but also as King of Heaven and earth. The Day of his Ascension as was * mentioned before

M m 3 was

* In the fourth Sect. of this Book Chap. last.

was the day of his solemne enthronization.

2 The manner of his Ascension is punctually related, specially by the Evangelist *S. Luke* in the last *Chapter* of his Gospel, and in the first of the sacred history of the *Acts* of the *Apostles*. The speciall *quærees* concerning his or other Evangelicall or Apostolicall avouchments of his Ascension are but two: The first how that which they historically relate or avouch was fore-pictured: The second how or by what Prophets fore-told in the sacred Writings of the Old Testament. And these two quæries must be discusst not by dichotomy, or by way of opposition, but either severally or promiscuously as the Texts of the Old Testament shall minister occasion.

3 The Ascension of this just and holy one, of the great Prophet promised by *Moses* was first prefigured by the translation of *Enoch* which was long before the Law was given, long before *Moses* was borne. But of *Enoch's* translation little can be said upon sure grounds, or by just warrant of Scripture: Only this we know from authentique testimonies that *hee was an holy man and one that pleased God*; A man both in life and in his translation from this life unto a better, who did truly fore-shadow *him* in whom alone God was, and is, and ever will be best pleased.

4 The manner of *Eliab's* Ascension or rather of his being taken up from earth into heaven, or to a farre better place then earth, was more visible and more conspicuous, and the time of his taking up more publickely knowne, then the time or manner

Of *Enoch's* translation was: He was taken or caried up out of *Elishab's* sight who with many others did expect the time and day of his translation, in a fiery Chariot, a fit embleme of *Eliab's* propheticall spirit alwaies burning with zeale towards the service of God, even to the destruction of the enemies of it, or disturbers of the peace of Israel. Our Saviour did rather ascend in a Cloud then was taken up by it, albeit taken by it out of their sight which saw him ascend from earth to heaven: The cloud it selfe in which he did ascend being an embleme of his sweet and milde spirit, of those gracious lips which did alwaies distill words of mercy and love, allaying the terrible heat and fervency of *Eliab's*, and other Prophets spirits which had fore-told his first comming into, and his going out of this world, and his second comming to judge it.

5 Two illustrious predictions of his Ascension we have *Psal. 15.* & *Psal. 24.* but whether the one or both of these *Psalmes* which illustrate or confirme the truth of the Evangelicall story, be meerly propheticall, or typically propheticall, or mixt, *id est*, thus literally verified in the Psalmists themselves, or Pen-men of these hymnes, and afterward mystically fulfilled in Christ, is more then I dare peremptorily either affirme or deny. Most probable it is that the Author of the 15th *Psal.* which doubtlesse was *David* himselfe did pen his owne part, and exercise his hopes and interest in the future Ascension of his Son and Lord, of which he had a present pledge or token by his late restitution into the tabernacle of the Lord from which he had sometimes

times been excluded, not for any crime or demerite, nor by any Ecclesiasticall censure of excommunication or suspension, but by secular violence of hostile persecution: During the time of his exile from the tabernacle hee or the sonnes of *Chorah* for him, uttered those patheticaall complaines. *How amiable are thy tabernacles thou Lord of hosts. My soule longeth, yea even fainteth for the Courts of the Lord: My heart and my flesh crieth out for the living God. Tea the sparrow hath found an house, and the swallow a nest for her selfe, where she may lay her young, even thine Altar O Lord of hosts my King and my God. Blessed are they that dwell in thy House, they will be still praising thee. Psal. 84. ver. 1. 2. &c. and againe ver. 9. Behold O God our shield, and looke upon the face of thine anointed.* After his restitution to his former freedom the kingly Prophet out of his conscioufnesse of his owne integrity and righteousnesse of the cause for which he was persecuted by *Saul* and by others, frames these divine characters of such as have interest in the blessings prefigured by free resort unto the service of the Tabernacle, or of the Temple (whose erection perhaps was in his project) when he composed this 15th Psal. *Who shall abide in thy Tabernacle, or who shall abide in thy holy hill?* This Question he proposeth to *Iehovah* the Lord himselfe desirous to be instructed by him in this great mystery before he tooke upon him to instruct others in it. And he receives this answer, *Hee that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart ver. 2.* and thus concludes, *he that doth these things shall never be moved.* Which last words

words could not be exactly fulfil'd of the Tabernacle, which it selfe was moveable: None but men so qualified as the character of the *Psalme* imports, had any just title or sure hope to be perpetuall partakers or inheritors of the blessings or comforts of this life which did attend the true service of the Tabernacle much lesse of the eternall blessings of the heavenly sanctuary. The ungodly and prophane persons of those times, or men tainted with the contrary vices unto those good qualifications which he there requires, however they might by extraordinary mercies fare *de facto*, did alwaies *de jure*, or by the ordinary course of God's Iustice forfeit their interest in the blessings promised to sincere observants of the Lawes of the Tabernacle.

So that this 15th *Psalme* for its literal sense is a fuller expression of the matter contained in the first *Psalme*, or a more lively character of the blessings there promised. Now in as much as the Tabernacle whilst it was moveable in the wilderness, whilst it was pitched in *Shiloh*, or in the Temple it selfe erected by *Salomon* on Mount Sion, was but a Type or Figure of that heavenly Sanctuary which God by his owne immediate hand hath pitched. Whatsoever was literally meant or verified of the first Tabernacle or Temple, and of the visible Founders of them, or sincere resorters to them, was in the mysticall sense verified of the heavenly Sanctuary, and of the invisible Founder of it, Christ Iesus the Son of God who did consecrate it with his owne blood, into this holy Temple. He alone could enter by the sacrifice of himselfe, he alone had right to dwell in it;

but through his mediation and intercession all such as follow the *Psalms*'s directions in that *Psalme*, which are indeed the immediate precepts of God himselfe, are admitted to be partakers of those joyes which by right, as we said, belong to the holy one of God alone, as all the faithfull people during the Law were partakers of the sacrifices and services of the Temple, though these were to be performed by the high Priest alone; further, in as much as none besides the promised seed of *David*, or *David's* Lord, could exactly performe, or *solidly* expresse the qualifications in that *Psalme* required; none but *he* could have just right or title to enter into that most holy Sanctuary whereof the *sanctum sanctorum*, or holy of holies was but the model, nor ascend into that holy Mount whereof the hill of *Sion* was at the best, but the footstool, or lowest step to it. Into this Sanctuary the Son of God our high Priest had better right to enter, more absolute authority to ascend the royall throne in what part soever of heaven seated; then the high Priest of the Law had to enter into the *sanctum sanctorum*, or Sanctuary within the vail, into which he was to enter but once a yeare, nor might he then admit any associates or attendants to goe in with him. But into this heavenly Sanctuary, into which our hopes (even in this life) doe enter, *Christ Iesus* (as saith the Apostle) is gone before us, being made an high Priest forever after the order of *Melchisedech*, and by verue of this Priesthood hee hath full power and authority to consecrate us to be Kings and Priests unto God, even all us that feele to expresse the characters of the

the Psalmist's blessed man by sanctity of life towards God, and syncerity of conversation amongst men.

6 That by the Tabernacle or holy hill mentioned *Psal. 15th* the heavenly Sanctuary whereinto our high Priest is entred, is principally intended according to the mysticall sense, besides the conclusion of that *Psalme*, the close of the *24th Psalm* makes it more cleere. The Question and Answer proposed and made by this Psalmist, is the same but more distinct with that mentioned *15. Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath cleane hands, and a pure heart; who hath not lift up his soule to vanity, nor sworne deceitfully. Hee shall receive the blessing from the Lord, and righteousness from the God of his salvation. ver. 3. 4. 5. Psal. 24.* But there followes another remarkable Question twise proposed in words altogether the same; and twise answered in the same words for equivalency of sense, with a preface most majesticke; *Lift up your heads O yee gates, and be yee lift up yee everlasting doores, and the King of Glory shall come in. ver. 7.* The Question followes *ver. 8. Who is this King of Glory? Sure neither David who composed this Psalm, nor Salomon his sonne, but Iehovah potens in bello. Iehovah the strong and mighty Lord, puissant in battaile. ver. 8.* But least his posterity should not be so observant of these mysteries as was befitting, immediately after the reiteration of the former preface, *Lift up your heads O gates &c.* and of the same Question, *Who is the King of Glory*, hee resolves us somewhat more fully then before, *ver. 10. Iehovah*

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exercituum ipse est rex gloria, the Lord of hosts he is the King of Glory, and concludes the whole Psalm with *Selah*, which, as to my remembrance hath been observed before, is not only a musically note or modulation of the tone in singing, but a character of some peculiar matter or mystery in the ditty, deserving attentive meditation.

7 Vpon the matter then, or reckoning *restatio* being admitted ludge, this Psalmist by King of Glory and Lord of hosts means the same Lord, and no other then whom in the beginning of this divine hymne he had acknowledged supream Lord and Creator both of sea and land. *The earth is the Lords, and the fulnesse thereof; the World and they that dwell therein, for he hath founded it upon the seas* (that is in such a sense as wee say townes and cities are situated upon the rivers on whose banks they stand) *and established it upon the flood. ver. 1. 2.* Yet may we not deny that this Psalm may literally referre to the bringing in of the Arke into the hill of Sion, and to the exhortation of the Psalmist to admit and entertaine it as the seat of the King of Glory, God blessed for ever. But this literall sense doth no way prejudice, but rather strengthen the force of their argument who hence conclude the deity of the Son of God then admitted in triumph into the hill of Sion (or the Tabernacle pitched in it) according to his divine nature only; this triumphant admission being a sure pledge or earnest of his future admission into his heavenly Sanctuary, the place of his everlasting residency as Lord and Christ in our nature. No man who acknowledgeth or rightly esteemeth

steemeth the authority of the Psalmist, unlesse abundance of wit hath besplitted his understanding, can imagine that the King of Glory whom the Psalmist here mentioneth should be any other party or person besides the Son of God Christ Jesus, whom the Jewes (when he came to the materiall Temple or Tabernacle wherein his divine nature did in peculiar manner reside) did not entertaine in such manner as *David* enjoyned their fore-Fathers to entertaine the Arke of his presence. They would not acknowledge him to be their Messias because they knew him not, nor the Scriptures which did foretell this his coming. For as our^{*} Apostle with speciall reference to the words of this Psalmist tells us, *had they knowne him to be that Lord of Glory* unto whose honour *David* consecrated this hymne, they would not have crucified him. But by crucifying, or rather by his humiliation of himselfe unto the death of the Crosse, he was consecrated as man unto his everlasting Priesthood, and made both Lord and King of Glory.

* 1. Cor. 2. 8.

Nn 3

CHAP.

Chap. 36.

At what time, and upon what occasions the 68 Psalme
was composed. What reference it hath (in the gene-
rall) unto our Saviour's Ascension.

8.5.100 1
No other Psalme there is appointed by the
wisdom of the ancient and continued
by the discretion of the English Church
even since the first reformation, to be read
or sung as a proper hymne to the festivall of our Sa-
viour's Ascension. A Psalme full of mysteries and
divine raptures, and to enkindle our hearts with zeal
and admiration, could we find out, or rightly seeke
after either the historicall occasions which mini-
stred the matter or ditty of this divine song, or the
severall parts of Scripture unto which most passa-
ges in it according to the literall or historical sense
doe respectively referre. The occasion of compo-
sing the Psalme, to wit, 68. Some Jewish Rabbins
conjecture to have been that glorious victory which
Ezekiah, or rather the Lord of hosts in Ezekiah's
daies, got over Senacherib and his mighty army. But
the most of the more judicious Christian Commen-
tators with greater probability or discretion, referre
the occasion of composing this Psalme to that so-
lemne translation of the Arke of God from Kyriath
Iearim into Mount Sion at large described 2. Sam.
6. David gathered together all the chosen men of Is-
rael, thirty thousand. And David arose and went with
all the people that were with him from Baal of Iudah,

to bring up from thence the Arke of God whose name is called by the Lord of hosts, that dwelleth between the Cherubbims, or at which the name even the name of the Lord of hosts was called upon.

2 This later opinion is in it selfe perswasible, or rather deserves full credance from the first words of the Psalme, *Let God arise, let his enemies be scattered, let them also that hate him flee before him. ver. 1.* These were verba solemn in the accustomed solemn forme of prayer used so often as the Arke of the Covenant (which was to this people the most authentique pledge of God's peculiar presence and protection, and for this reason called by his name) did remove from one place to another during their pilgrimage in the wilderness. *And they departed from the Mount of the Lord three daies journey: And the Arke of the Covenant of the Lord went before them in the three daies journey to search out a resting place for them: and the Cloud of the Lord was upon them by day when they went out of the Campe. And it came to passe when the Arke set forward that Moses said, rise up Lord and let thine enemies be scattered, and let them that hate thee flee before thee: And when it rested hee said. Returne O Lord unto the many thousands of Israel. Numb. 10. ver. 33. 34. 35. 36.* Moses prayed conceptis verbis that God would arise and take part with his people. David out of the fresh experience of God's mighty protection over him, his subjects, and allies so long as they worshipped him in truth and sincerity, in this symbole of his presence, seemes to utter Moses song rather by way of congratulation for victories already gotten then by way of

of instant prayer for present assistance; A great part of this most divine, most sublime ditty, is a recapitulation of the glorious victories which the God of Israel had purchased for his people, and upon their deliverance out of Egypt, and their other peculiar protections, or succours which private men or women in their distresse had found, when they were helpless in the sight of men, or oppressed by their neighbours; *Sing unto God, sing praises to his name, extoll him that rideth upon the heavens by his name Iah, and reioyce before him. A Father of the fatherlesse and a Iudge of the widowes is God in his holy Habitation. God setteth the solitary in families, he bringeth out those that are bound in chaines, but the rebellious dwell in a dry land. ver. 4. 5. 6.* The verses following referre to the publique deliverance out of Egypt, and the majesticke apparitions about Mount Sinai: *O God when thou wentest forth before thy people, when thou didst march through the wilderness, the earth shooke, the heavens also dropped before the Lord, even Sinai it selfe was moved at the presence of God the God of Israel &c. 7. 8.* Some good Interpreters here observe that the Arke it selfe is called *Iehovah*, or the Lord God of Israel by the same forme of speech that the sacramentall pledges are called, the one the Body, the other the Blood of Christ.

3 Now the sweet singer of Israel was confident that the God of their Fathers would be as gracious to himselfe, to his people, and their successors, after he came to dwell in Mount Sinai, as he had been to *Moses* and *Ioshua* in the wilderness, for unto *Samuel* while the Tabernacle was in *Shiloh* or elsewhere, either

either in motion or pitched. Hence sprung those encomiasticall expressions throughout the *Psalm* of the glory of Mount Sion not so much for its native situation, (though that were glorious,) as for that it was now become the *pedestall* to the Arke wherein *Iehovah*, or *Iah* kept his residence. *The hill of God is as the hill of * Bashan, an high hill as the hill of Bashan. Why leape yee, yee high hills? This is the hill which God desireth to dwell in, yea the Lord will dwell in it for ever. ver. 15. 16.* Yet all these glorious hopes or hoped promises prophesied of in this *Psalm*, are to be interpreted according to the rules before observed upon *Psalm* 89. Many of the blessings hoped for and fore-prophesied were meant according to the literall sense, of *David* himselfe and his posterity, yet but conditionally true of *them*; absolutely, irreversibly, and everlastingly true only of *David's* son or seede *וְיִשְׁחָדָהוּ*, that is, of that God and Lord who in the fulnesse of time was to be enclosed in the Virgines wombe, and to have his everlasting habitation in the fruit of her body, after a more admirable and peculiar manner then he resided in the Ark, when *David* brought it unto the hill of Sion. Hee is often said indeed to dwell in the Arke and in the Temple, but never so did dwell in them in such a sense as our Apostle describes his habitation in the man Christ Iesus, *σωματικῶς*, bodily, or as *Cherninus* renders it, by personall residence.

4 For the encomiasticall part of the 68. *Psalm*. so farre as it concernes mount Sion, Ierusalem, or Iudah, the Reader may find a paraphrasticall exposition to it *Psalm* 48. which was composed after this,

* *Bashan* was a goodly hill-Country, and graced with glorious victories over Og the King of that region, unto which and the deliverance from *Pharaoh* and his host, these passages in this *Psalm* doe literally allude.

* Hæc sunt
ipsa Calvini
verba: Pro-
pheta situm
& pulchritu-
dinem Ieroso-
lymæ com-
mendat, ac si
diceret, urbem
esse optimam
munitionem &
inexpugnabi-
lem, quia ali-
qua ex parte
in his exter-
nis potius ful-
gebat Dei be-
nedictio.
Quoniam
memoria re-
munda est,
quod prius di-
xit. Quam in
eius palatium
construxit inar-
cem. Non enim
turrebus
vel murum nunc

commemorans, vult pietæ mentes in illis subsistere, sed potius speculum proponit quod Dei
faciem representet. Circundat ergo Sion, inquit, hoc est, attende circumspice. Numerate
turrebus, & studatis vestrum applicate ad considerandum murum eius: æstimate pro dig-
nitate palatia eius. Ita facile constabit urbem esse divitiis elegantem: quia longe supra al-
lias omnes emineat. Nam in hoc totus est ut appareat qualis illa sit persona qui Domi-
nus Ierosolymam induerat, eam sibi in sacrum & in domicilium populi suo elegit. Ca-
terum Prophetæ finem notando, ut narraret posteris formam & splendorem urbis sanctæ, facit
innuere videri venturum aliquando tempus quo non amplius poterit conspici. Quorsum
enim narratio in re manifesta sit ante oculos posita? Quamquam ergo populus ante dicit ar-
bem illam perpetuo stabilitam esse, nunc per modum correctionis admonet qualis futura sit
perpetuitas, nempe quæ ad renovationem duxerit. Et ele sit daret. Nos enim sumus illa
posteritas ad quam pertinet ob dirigitur narratio. Quia quæcumque vult populus Deus be-
neficia contulit, nobis communia sunt: Non quod splendor ille externus, quo admirabilis
fuit Ierosolyma, hodie inter nos emineat, sed quia spiritualibus donis non minus splendide
ornata fuit Ecclesia post exhibitum Christum quam olim iudaica. & vultus instructa Ie-
rusalem sub legum & Evangelii in 2. ver. Psal. 68.

others which have their senses exercised in the interpretation of prophecies, especially such as are alleged by the Apostles or Evangelists. So was the * 19 v. of this Psalme urged by S. Paul to prove our Saviours Ascension. *Ephes. 4. Calvinus ait: Paulus locum hunc subtilius ad Christum deflectit, mallem dicere, divinius ad Christum transfert & accommodat.*

* Thou hast ascended on high, thou hast led captivity captive. Coppen, in v. 19.

5 But this ingenious Writer, and accurate Latinist useth this word *accommodat* in another sense then *Iansenius*, *Suarez*, or *Maldonat*, or other literalists doe, which oftentimes though not alwaies, oppose the word *accommodation*, or allusion, to concludent proofs: for of all the prophecies which point directly to the Article of Christ's Ascension, this 19. ver. alleged by S. Paul to this purpose, is most concludent, if we could rightly parallel the literal or historicall passages which are well deciphered by *Calvin* with the mysticall or principally intended sense or actuall accomplishment of *David's* words. The historicall occasion from which the spirit of prophecy in *David* tooke its rise to proclaimeth this grand mystery of the Gospell, was the often mentioned triumphant introduction of the Arke of God (or in equivalent sense, the God of Israel which dwelt in the Arke) into the hill of Sion; which from this time and occasion was instiled the place of God's rest; because the Arke of God (as was presumed) was there to reside (without wandering) as in the place which God had chosen for it. To this purpose *Psal. 78. He smote his enemies in the hinder parts, hee put them to a perpetuall reproach. Moreover he refused*

the Tabernacle of Ioseph; and chose not the Tribe of Ephraim, but chose the Tribe of Iudah, the Mount Si-
an which he loved. And he built his Sanctuary like high
pallaces; like the earth which he hath established for
ever. ver. 66. 67. 68. 69. From this designation of
the Arke to reside in Ierusalem, David (haply) who
knew best the renour of God's promise concer-
ning this businesse, would not suffer it to goe along
with him when he fled from Ierusalem, as being in
danger of surprisall by his son Absolon.

C H A P. 37.

Of the concludency of the Apostle's Allegation, E-
phes. 4. 7. 8. Out of the 18. ver. of the 68. Psal.



Ut to set forth the parallel betwixt the
Prophet and our Apostle, The custome
among the Romans and other Nations,
was to bestow *congiaries* or *largesses* up-
on their friends or natives, when they
led their enemies captive in solemne triumph. Whe-
ther David led any enemies, of which hee had con-
quered many, in such triumph; or whether he did
meerly as a Prophet or sacred Poet, display his for-
mer victories gotten over the enemies of God and
his Church, by the manner of the Nations triumphs
over their enemies, is not in my observation evident.
This is certaine, hee dispersed not painted or poeti-
call, but reall largesses unto the people, in gratefull
memory of the former victories which God had
given to him & his Predecessors, the former Cham-
pions

pious, for the people of Israel. And more then probable it is, that *David* in this hymne had special reference to the victories and triumphs of *Barach* and his associates over *Sisera*, most divinely expressed by *Deborah* in her song. *Judg. 5. My heart is toward the Governours of Israel, that offered themselves willingly among the people. Bless ye the Lord. ver. 9. Awake, awake Deborah, awake, awake, utter a song, Arise Barach and lead captivity captive, thou son of Abinoam. Then he made him that remaineth, have dominion over the Nobles among the people. The Lord made mee have dominion over the mighty. v. 12. 13.* Whether *David* when hee composed the 68. *Psalme*, did imitate the triumph of *Barach* and *Deborah* over *Sisera*, Generall of *Jabin's* host, by matter of fact, as by leading his captives in triumph, which is most probable; or only seeke to exceed *Deborah* in his song by more full expressions of his thankfulness towards God, who had given him greater victories over greater enemies, is not manifest. But it is more then matter of opinion, or pious credulity, that both the victories of *Barach* and *David* over the visible enemies of God's people, or whatsoever other historicall occasions, *Deborah* or *Barach*, or *David* had to utter their songs, were but types, or ominous or lucky prenotions of that great victory which the Seed of *David* the Son of God was to obtaine over the old Serpent and his seed, over death it selfe, and all the powers of darknesse. The triumph of the one or other (*David* I mean or *Barach*) was but a picture or painted shadow of that triumphant conquest described by our Apostle. *Coloss. 2.*

And you being dead in your finnes, and the uncircumcision of your flesh, he hath quickened together with him, having forgiven you all trespasses, blotting out the hand-writing of ordinances that was against us, and took it out of the way, and having spoiled principalities and powers, he made a shew of them openly triumphing over them in it: ver. 13. 14. 15.

20 The harmony betweene the literall or historical sense of David's words, though we weigh them only according to Calvin's Comments upon them: [Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men] and the mystical interpretations of them given by S. Paul, is as sweet as plaine, such as need no descant besides the bare proposall of the Psalmist's Text, and Apostle's interpretation of it, or considerations of the occasions which David had to speake as in the fore-cited place he doth. David and Baruch with other Conquerors when they led captivity captive gave gifts unto their friends, gifts of diverse sorts to severall persons, silver and gold, or other guerdons to their well-deserving captaines or souldiers, rayments of needle-work unto women of better ranke, wine and cakes, or other like junkets to poore women and children. As soon as David had made an end of burnt offerings and peace-offerings, hee blessed the people in the name of the Lord of hosts, and hee dealt among all the people, even among the whole multitude of Israel, as well to the women as men to every one a cake of bread, and a good piece of flesh, and a flagon of wine, so all the people departed, every one to his house. 2 Sam. 6. ver. 28. 29. And this was the time when hee brought

brought the Arke of God in solemn procession into the hill of Zion. But unto every one of us (saith the Apostle in the fore-cited place, which contains the Evangelicall mystery parallel to this historical relation,) is given grace according to the measure of the gift of Christ. Wherefore he saith when he ascended up on high he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he descended first into the lower parts of the earth. Hee that descended is the same also that ascended up farre above all heavens, that he might fill all things. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ. Till wee all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ. Ephes. 4. v. 7. 8. 9.

10. 11. 12. 13.

3 From this improvement of the Psalmist's literal sense and mysticall interpretation of his practice, which no good Christian will deny to be authentique as being made by the Apostle, the diligent Reader may easily find out the mysticall or propheticall sense of the verses following in the 68. Psal. so farre as they concerne the Article of our Saviour's Ascension, or the propagation of the Kingdome of God, which followed upon it. To take the cleare view of the mysticall sense of the verses mentioned; the Reader with me must take his rise from the literal sense, which is two-fold; the one containing an historical expression of what was

to

to be acted for the present by *David* and his attendants, when he brought the Arke into Mount Sion; the other a relation or retro-aspect unto the solemnities used by *Barach* and his attendants, in their triumph over *Sisera*. So it followeth, *They have scene thy going to God, & now thy goings of my God, my King in the Sanctuary*. These words are characters, or notes of the solemn procession of the Arke, for whilst the Arke, or Sanctuary did goe, or march unto Mount Sion, the God and King of Israel did goe with it and in it; and in this procession the singers went before, the players on instruments followed after, amongst them were the *Damosels* playing with *Timbrels*. v. 25. The solemnity of singing in God's service was more compleat in *David's* time, then it had been in the daies of *Moses*, or of the *Judges*; yet songs and musick they had then in their solemn processions or gratulations, and *Damosels* playing upon *Timbrels*, as it is evident out of *Exodus* 15. *Judges* 3. and other ancient sacred histories. Though such processions at this day, (such is the alteration of times and seasons) would be as unsightly to us moderne Christians whether Protestants or Papists, as it would be to an English Protestant to see the consecrated host or Body of our Lord, whilst carried about in solemn processio, attended with a maistrick-dance, or other like gambols. But the burthen of the song used by *David* was this, v. 26. *Blesse ye God in the Congregation, & on the Lord from (or ye that are of) the foundations of Israel*. For not *Judah* only but the rest had their portion in the son of *Issa*, for there is little *Benjamin* with their Ruler, the Princes of *Judah* and their counsell,

councell, the Princes of Zebulun, and the Princes of Nepthali. ver. 27. These Tribes with their governors in all probability did give David best attendance in this great service done to the Arke, or rather to the God of Israel that dwelt in it, as some of them likewise had been principall assistants unto Barak, highly commended for their service by Deborah; Out of Ephraim was their a roote of them against Amaleck, after thee Benjamin among thy people. Iudg. 5. ver. 14. After a sharpe taxe of some other Tribes for their great backwardnesse in the service of God, she addes, Zebulun and Nepthali were a people that ieoparded their lives unto the death in the high places of the field. ver. 18. In the first procession of the Arke. Numb. 10. All the Tribes with their Rulers did attend it, so did they not Barak in the batel of the Lord against Iabin and Sisera; The excellent services of these Tribes, mentioned by David in this pocession with the Arke to Mount Sion, did prognosticate or portend that when the true Arke was exhibited, that is, when the God of their Fathers should come and dwell and walke among them in the midst of them, as Moses had promised, his chiefe attendants should be these Tribes commended by Deborah and David. Christ Iesus himselfe the God of Israel whom David and his Fathers worshipped, was of the Tribe of Iudah, Paul of the Tribe of Benjamin, Peter and Andrew, and most of the other Apostles or prime Disciples, were of the Tribe of Zebulun and Nepthali, and made more then Princes of their families, his witnesses and Embassadours, not to the end of the

earth, but to the ends of the World.

4 Some of the Ancients, and among the rest *S. Austin*, if my memory faile not, thinke they have found out *S. Paul* charactered in the fore-cited prophecy, *there was litle Benjamin their Ruler &c.* And assuredly 'twas not a matter of meere chance or fancy, that this great Apostle of the Gentiles should have his name changed from *Saul* unto *Paul*, a name borrowed as some thinke from *Sergius Paulus*, and *Paulus* in the Latine signifies a litle one. And this was a name better befitting this great Apostles disposition after his calling then the name of *Saul*, which was the name of the first King of Israel, and one of the greatest of his Tribe. That *Saul* was litle in his owne eyes before hee was King but great after, whereas *this Apostle Paul* was litle in his owne eyes, but great in the eyes of the Lord after hee was made Ruler of the people; but to wave this conjecture of the Ancients, and not to dispute the reason why *Benjamin* should be called *litle* by *David* in that Catalogue, wherein hee had the precedency in order of *Judah*, most other passages throughout this 68. *Psal.* from the 19. ver. are eminently prophetically. Blessed be the Lord who dayly loadeth us with benefits, even the God of our salvation. Hee that is our God is the God of salvation, and unto God the Lord belong the issues of death. ver. 19, 20. These are characters of God incarnate or made man, or of the man Christ Jesus, made salvation it selfe, and of this Jesus raised from death: for from this title the issues of death or deliverance from it belong to him as his peenliar. More apparently are those passa-

ges ver. 31. &c. literally meant, at least exactly fulfilled of Iesus Christ after his Resurrection and Ascension to his holy hill or heavenly Sanctuary. *Princes shall come out of Egypt, Ethiopia shall soone stretch out her hands unto God; Sing unto God O yee Kingdomes of the earth: O sing praises unto the Lord. To him that rideth upon the heaven of heavens, which were of old. Lo, he doth send out his voice, and that a mighty voice. Ascribe yee strength unto God, his excellency is over Israel, and his strength is in the Clouds. O God thou art terrible out of thy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God. ver. 31. 32. &c.*


5 As for the prayer conceived first by Moses, afterwards assumed by David after the removall of the Arke [*Let God arise let his enemies be scattered, let them also that hate him flee before him*] and all those menaces of fearefull judgments upon God's enemies, pronounced by David in this Psalme as appendices to it; these were never so exactly fulfilled either of the *Cananites, Moabites, Philistims*, or other enemies of Israel while the materiall Arke did remove from place to place, or settled in Ierusalem, as they have been of the seed of *Abraham* and of *Jacob*, since their God did arise from death in our nature, which he consecrated to be the true and living Arke of God. Nor can the truth of God's promises unto *Abraham, David*, or their seed, no not according to the literall sense of the prophecies which concerne them, be any way impeached by taking his punishing hand from their heads, and laying it more heavily upon his sometimes-chosen people. For

seeing they became the sworn enemies of the God of their Fathers revealed in the Arke of his flesh, the fore-mentioned prayer or imprecation of *Moses* and *David*, was more literally and punctually directed against them, then against *Amalek*, *Moad*, *Ammon* &c. For these, whether we take them jointly or severally, were no greater enemies of God then other heathen Nations were, save only in this, that they were, greater enemies to his Chosen people the seed of *Jacob*, by reason of their vicinity as bordering upon their coasts, which alwaies nurseth quarrels betweene Nations dis-united in sovereignty, or forme of government; whereas the Jewish seed of *Abraham* which had been sometimes God's Elect people, without occasion given became the immediate enemies of their God, and for *his sake* more bloody persecutors of the Gentiles, yea of their owne brethren according to the flesh, after *they* with the Gentiles had become his Chosen people. Now *Moses* his prayer, or *David's* imprecation did not aime at the persons of men, of what Nation soever, but at their malicious qualifications or enmities against God, whether direct or indirect; so that since the seed of *Abraham* became the enemies of God and his Christ, they may be more truly said to have dashed against the Psalmists or *Moses* curse, then it to have fallen upon, or overtaken them; and yet for all this as wee learne from *S. Paul Rom. 11.* that other prayer of *Moses* when the Arke rested, shall beare date againe, shall be fulfilled for the good of these yet cast awaies. When the Ark rested *Moses* said, *returne O God to the many thousands of Israel Numb.*

1636. This strange devolution of God's mercies and judgments from one people to another, making the down-fall of one Nation to be the advancement of another to his free grace and mercy, (not the points of Election and reprobation, as there hath been a mist cast upon them by unskilful Controversers, whereas *S. Paul* had left them cleare enough,) was that *Psalm*, Whose deeper consideration did extort that patheticall ejaculation from him. *O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his wayes past finding out &c.*

CHAP. 38.

That the manner of our Saviours Ascension was more cleerly fore-seen by Daniel then by David, and most exactly fore-shadowed by matters of fact in Mosai-call and other sacred histories. A parallel betweene Salomon's Consecration of the Temple, and our Saviour's Consecration, or sanctifying of himselfe, and his heavenly Sanctuary.

 Hether *David* did distinctly apprehend the manner of our Saviour's Ascension, and propagation of his dominion over all things in heaven and earth, both which he did fore-tell and fore-shadow by matter of fact and service done to the Arke; or whether he did at all fore-guesse, or suspect the turning of God's heavy hand upon his seed and *Iacob's* seed according to the flesh, is a point not altogether out of question,

* In the seventh Book.
Sect. 2. Chap.
16.

were it fit to be inquired into, But (as hath been * observed heretofore) our beliefe or right apprehension of the truth of divine mysteries, doth not depend upon *their* knowledge or apprehension, which did fore-tell or relate their prefigurations, but on the contrivance of divine, unerring, all-seeing providence, by whose inspiration and secret instinct both the Prophets and Evangelists did both speake and write. But be the former doubt concerning *David's* apprehension of these mysteries, waved or determined as it may be, this wee know and may resolve, whatsoever in the former *Psalme* was fore-told or fore-shadowed by *David*, concerning the manner of our Saviour's Ascension or propagation of his Kingdome, was more clearly fore-seen by *Daniel*, and as punctually foreshadowed by matter of fact in Mosaicall histories: To begin with the testimony of *Daniel* which was merely propheticall, a pure vision: *And I beheld in visions by night, behold one like the son of man, came in the clouds of heaven and approached unto the ancient of daies, and they brought him before him. And he gave him dominion, and honour, and a Kingdome, that all people, Nations, and languages should serve him, his dominion is an everlasting dominion which shall never be taken away; and his Kingdome shall never be destroyed.* In that he saith he was like unto the Son of man, this doth not import that hee was not truly man, or only like to man, but that more glory was due unto him then to any meere sonne of man, and that he was the true sonne of that ancient of daies unto whom hee was brought: And as our Apostle saith *that being in the forme*

forme of God, and equall unto God, yet he was found in the liknesse and shape of man, that is, as essentially like to man as like to God. The Prophet describes his presentation to his Father, by the Angels and coelestiall powers attending him, which our Evangelist relateth not, because (haply) this could not be seen by waking and mortall eyes, but only by vision or rapture of spirit. The same Prophet likewise describes the manner of his Ascension, as exactly as if he had been a waking spectator of it with the Apostles and Disciples.

2 But to resume the Prophets words: Behold saith the Prophet one like the sonne of man came in the clouds of heaven and approached unto the ancient of daies. Hee doth not say hee was brought up in the clouds of heaven, for the motion was his owne: Hee was the agent or mover, as well as the party moved in this Ascension. So the Evangelist saith. Act. 1. 9. And when hee had spoken these things, while they beheld he was taken up; for a cloud tooke him out of their sight, and whilst they looked stedfastly towards heaven as he went. Behold two women stood by them in white apparel which also said, yee men of Galilee, why stand ye gazing up into heaven: *Emphasin habent verba hic, proutribus illis*: It was remarkably said that hee was taken up *his* Disciples looking on, for this imports, as some of the ancients observe that Christ did ascend by litle and litle as it were by certaine steps that hee might feed the eyes and refresh the soules of his Disciples. He was not *rough* up as *Eli* was, who had but one witnesse, nor as *S. Paul* who had no witnesse besides himselfe, scarce him-
selfe

himself a witness of his rapture, for whether hee were taken up *in the body or out of the body* God knowes (saith he) *I cannot tell*. But our Saviour went by the power of his omnipotency; he descended when hee would, and when he would ascended, appointing what spectators or witnesses it pleased him, with the place, the time, the very day and hoare.

3. As *S. Luke's* description of our Saviour's Ascension is a compleat explanation of *Daniel's* vision, so is *that vision* of the mysticall sense of *Mosaicall* or other histories, concerning the Arke or Tabernacle. For the unfolding of this point we are to take the fore-mentioned *premotion* for our rule, to wit, that the Arke of the Covenant wherein God was said to dwell, was but a Type or shadow of the humane nature of Christ, in which the God-head dwelleth bodily, *σωματικῶς*. The other branch of this premotion is as cleare, that the Tabernacle which *Moses* erected in the wilderness, in which he placed the Arke, was but a petty model of that celestially Tabernacle into which Christ is entred; of which the Temple built by *Salomon* was somewhat a fairer draught; yet no more then a litle mappe. Now immediately after *Moses* had finished the worke of the Tabernacle, *A cloud covered the Tent of the congregation, and the Glory of the Lord filled the Tabernacle* Exod. 40. ver. 34. &c. More expressly Numb. 9. v. 15. *And on the day that the Tabernacle was reared up, a cloud covered the Tabernacle; namely the tent of the testimony; and at even there was upon the Tabernacle as it were the appearance of fire untill the morning.* The most memorable history to this purpose is 1.

*King. I. v. When Salomon had assembled all the Elders of Israel, and heads of the Tribes, to bring up the Arke of the Covenant of the Lord out of the City of David to the Temple ver. 1. And it came to passe when the Priests were gone out of the holy place, that the cloud filled the house of the Lord; so that the Priests could not stand to minister because of the cloud; for the Glory of the Lord had filled the House of the Lord. v. 11. The Son of God in whose breast as he is the Son of David, the Covenant made with mankind is registred most exactly, and kept safer then the Tables of the first Covenant were, in the Arke when it was brought into the Temple, had his Throne and Sanctuary prepared of old, or to use our Apostle's dialect, *non erat hujus structure*, they were not thrones or Sanctuaries made with hands; yet to be consecrated by the blood of our high Priest; and being thus prepared, a cloud did cover this living Arke of God and high Priest, upon the day that hee was to enter into the holy place: After the cloud tooke him from his Disciples sight, hee filled the everlasting Tabernacle with his Glory, being more reverently adored by all the host of heaven, then he had been either by *Salomon*, or the Elders of Israel when they brought the Arke of his Covenant into the Temple, or by his Apostles after his Resurrection.*

4 At the same time wherein the Arke was brought by the Priest into the most holy place, *Salomon* kneeling before the Altar of the Lord first blessed God and consecrated the Temple by that divine prayer never to be forgotten by good Christians. And as soone as he had ended his prayer he rose

up, and blessed the congregation of Israel with a loud voice, saying, *Blessed be the Lord that hath given rest unto his people Israel according to all that he promised; there hath not failed one word of all his good promises which he promised by the hand of Moses his servant. 1. King. 8. v. 56. &c.* His prayer to God and blessing of the people are more then parallel'd by our Saviour's prayers for his owne Consecration and the spirituall blessings thence to be derived upon his Apostles. *Ioh. 4. 14. &c.* One part of Salomons praier when he blessed the people was this, *Let these my words wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintaine the cause of his servant, and the cause of his people Israel at all times, as the matter shall require. v. 49. That all the people of the earth may know that the Lord is God, and that there is none else. ver. 60.* This part is rather accomplished then parallel'd by our Saviour *Ioh. 17. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. ver. 9. And for their sakes I sanctify my selfe that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall beleve on mee through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us: That the world may beleve that thou hast sent me. v. 19. 20. 21.*

CHAP.

CHAP. 39.

Into what place or part of heaven our Saviour did ascend, or in what manner he sitteth at the right hand of God, are points not so fit to be particularly inquired after, nor so apt to be proved or determined by Scripture, as the other Articles of our Creed.



Vt however Hee whose prayers were alwaies heard, did thus pray for his followers a litle before his agony and bloody Passion, and bestow his solemn blessing upon them immediately after his Resurrection and before his Ascension: Yet the extraordinary blessings which hee prayed for and promised in his Fathers name, were not really conferred untill he was actually enthronized; but shortly after *showred* downe in abundance upon his Apostles and those that beleaved through their report. So he fore-told them when he was ready to ascend. *Behold I send the promise of my Father upon you: But tarry ye in the City of Ierusalem untill yee be endued with power from on high. Luk. 24. 49.* The exhibition of the blessings here promised was *Act. 2. ver. 32. 33. 34.* This Iesus hath God raised up whereof we are all witnesses. Therefore being by the right hand of God exalted and having received of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare. For David is not ascended into the heavens; but hee saith himselfe, the Lord said unto my Lord, *Sit thou on my right hand untill I make thy foes*

Into what part of heaven Christ ascended,

thy footstool. When he saith *David is not ascended into heaven*, this must be understood of his Ascension thither in body, and this negative he had strong-proved before. But whether *David's soule* had ascended or was carried into heaven before this time, this place doth neither warrant us to affirme or deny. *David's soule* before this was in a place of blisse in heaven it selfe, not in limbo. But whether in that heaven, or that part of heaven, into which our Saviour did now in body ascend, is more questionable then determinable. Some good Writers with great probabilitie and equall modesty affirme that Christ did now ascend in body farre higher then the mansions of blisse appointed for the Saints, Prophets, Apostles, &c. or for Angels of the highest ranke. And to this purpose is that of our Apostle alleaged by them. *Ephes. 4. 10. Hee that descended is the same also that ascended up farre above all heavens that hee might fill all things*, &c. other like places wherein he is said to be exalted above all powers and principalities. Some grave * Postillers or discreet Preachers would perswade us, that Christ's Throne of Majesty was pitched in luce inaccessible in that region of light and blisse which is inaccessible to any meere creature man or Angell, as being reserved for the peculiar mansion of the invisible God and Father of lights and for his Son both God and man enthronized as King and Priest on his right hand. But whether the exaltation of the Son of God unto the right hand of his Father farre above all Powers, Dominions, and Principalities, doe include a superiority, not of sovereignty or dominion only but withall of

* Amongst
others *Didacus*
Yanguas.

13

of place according to locall distance, or a supereminent Throne of Majesty, if the Lutherane will not be too cholerick, or *Maldonat's* associates too censorious, may be in fitter place soberly debated.

2 But however the one or other of these may be affected, the best is, we need not be too curious in these points, especially with men apt to quarrell about *phrases* or *expressions*. Other Articles concerning Christ we are bound to beleve distinctly and explicitly according to the plaine literall or grammaticall sense of the words, wherein the Evangelists and Apostles have expressed them, without the vail of any rhetoricall trope or allegory. And strange it is not, if our beliefe of other Articles, or knowledge of them be literally required; seeing the matter contained in them is sensible and comprehensible to reason sanctified by grace: As his conception; although it were wrought immediately by a supernaturall cause; albeit the manner of it were miraculous: yet for substance it was *univocally* the same with our conception: He was as truly and properly conceived as wee are conceived: Hee was as truly made of the substance of his Mother, as we are made of the substance of our Parents; or as *Adam* was made of the earth: Hee was as truly and as properly borne as we are borne: He was really and as properly circumcised as any other child of *Abraham* was: He suffered truly and as properly as any man can suffer: Hee was as truly and as properly crucified dead and buried and rose againe, as any man ever was crucified dead and buried, or can rise againe. But for the place whither he ascended, or for the manner

of his sitting at the right hand of God, these cannot be so distinctly conceived by us, because they are not in such proper termes exprest by the holy Ghost, but are wrapt up in a vaile of legall shadowes or representations. Concerning the place whither he ascended, wee know in generall that it was a place of joy, of blisse and glory; but which place the Apostle himselfe could not better represent unto us, then by the *sanctum sanctorum*, or the most holy place in the Tabernacle or Temple. *This hope wee have Heb. 6. 19. as an anchor of the soule both sure and stedfast, and which entreth within the vaile, whither the forerunner is for us entred, made an high Priest for ever after the order of Melchisedech.* So *S. Iohn* emblazons the glory of Christ by the Pontificall attire and robes of *Aaron*, as likewise he doth the beauty of Christ's Kingdome by the feast of Tabernacles.

3 The best and safest meanes for conceiving aright, at least for not conceiving amisse, of these two heavenly mysteries, is not by criticall scanning the literall sense or importance of the Prophet's words in their descriptions of them, but by sincere practise of those knowne duties whereto our beliefe of these unknowne mysteries bind us. The most generall and necessary duty wherto wee are bound by beliefe of our Saviour's Resurrection and Ascension into heaven, is that of our Apostle. *Col. 3. ver. 1. 2. 3. 4. If yee then be risen with Christ seeke those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above not on things on earth. For yee are dead and your life is hid with Christ in*

in God. When Christ who is our life shall appeare, then shall we also appeare with him in glory. Mortifie therefore your members which are upon the earth, fornication, uncleannesse, inordinate affection, euill concupiscence and covetousnesse which is idolatry, for which things sake the wrath of God cometh on the children of disobedience. But if these workes of the flesh be mortified by the spirit, the spirit of God, having gotten possession of our hearts, doth organize them, and frame a true model of the heavenly Sanctuary within our breasts, albeit we cannot expresse our affectionate conceits, or experimentall representations unto others. Christ is present with us, or in us by this renovation of our mind, or by imprinting these heavenly affections in our soules, by following love, gentlenesse, meeknesse, temperance, patience &c. Christ is really fashioned in us not by converting any substance into his substance, or by reall converting his substance into ours, but by conversion of our earthly affections into the similitude of his heavenly affections: Our affections being thus converted Christ hath his Throne and Habitation in our hearts, so answering to his heavenly Throne, as the light of the sun gathered in some round body apt to reflect his beames, or to be penetrated by them, doth resemble the sun which really penetrates and enlightens them. For effecting this reall conversion of our affections into the similitude of his affections, no other presence of Christ is either necessary or expedient, besides the presence of his spirit, by which ten dayes after his Ascension he enabled his Disciples to conceive aright of these heavenly mysteries, and

and to convert others unto the truth of his Gospel.

4 That Christ's body should descend from heaven unto us or be bodily present by transubstantiation, or some other manner as some conceive, we have no reason to hope nor warrant to believe; to lift up our bodies unto heaven we have no possibility; but to lift up our hearts and spirits unto our Lord now placed in his heavenly Throne, we have have peremptory precepts many. But how shall wee lift them up, or what power have we to lift them up? Not so much I confesse as we have to cast our selves downe before his Throne, but casting our selves downe before him, which we cannot performe without his preventing and assisting grace, *we have a sure promise that he will lift us up*. Wee are no where to my remembrance commanded to pray to God that he would cast us downe, and yet bound to pray that he would give us grace to cast *our selves* downe. As often then as wee meditate upon this Article of Christ's Ascension or sitting at the right hand of God, let us beseech God and him, that the Priests may truly exhort their charge, his people, *to lift up their hearts*, and that the people may as truly answer *we lift them up unto the Lord*: And that we may all joyntly sing that hymne in reverence and true devotion, *With Angels and Arch-Angels, and with all the company of heaven we laud thy glorious name O Christ evermore praising thee and saying, holy, holy, holy, Lord God of hosts heaven and earth are full of the Majesty of thy Glory, Glory be to thee O Lord most high.*
A M E N.

CHAP. 40.

How the time of our Saviour's Ascension into heaven upon the fortieth day after his Resurrection from the grave, was prefigured by the signe of the Prophet Ionas, with the exposition of that signe given by our Saviour Mat. 12.39.40.



Nothing more I should have said in the former treatise but now must commend it to the Reader's observation: And 'tis this, that many of those propheticall passages specially in the *Psalmes of bringing great things to passe by the right hand of the Lord*, have been are and shall be most punctually fulfill'd of, and in the Son of God incarnate, since he was placed at the right hand of God the Father. That his placing there includes an extraordinary eminency of power more then hath been formerly manifested, the Lutheran I am sure doth not, and I hope others cannot deny. Two speciall manifestations of the power of the right hand of God, were exhibited not long after his Ascension. The first spirituall, as the descending of the holy Ghost from which time the holy Catholique Church bare date or began to be *in esse*. The other was the destruction of Ierusalem and the dispersion of the rejected reliques of *Abraham's* seed throughout the Nations.

2 The circumstance of the time wherein he ascended which is the only point left to be discusst is plainly set downe by the Evangelist *S. Luke. Act.*

13. The Queries upon it are two. The first how it was prefigured: The second what it did portend.

3 For the resolution of both these Queries there can be no firmer ground then the explication of a sacred text uttered by our Saviour himselfe. *Math. 12. v. 38. 39. &c.* Then certaine of the Scribes and of the Pharisees answered, saying, Master, we would see a signe from thee. But he answered and said to them, an evill and adulterous generation seeketh after a signe, and there shall no signe be given to it, but the signe of the Prophet Ionas. For as Ionas was three daies and three nights in the whales belly; so shall the son of man be three daies and three nights in the heart of the earth.

4 But yet for any helpe we have from most Interpreters, the explication of this Text is in it selfe more difficult then most of the former alleaged for our Saviour's Resurrection and Ascension. Who so will read as many ancient or moderne expositors as *Aldonius* had done, will haply subscribe to his censure of such as he hath read. So farre was any of them from cleering this passage that not one besides *Hilarius* did in his judgment touch the principall difficulty contained in it. And he that shall read this learned Writer's Comments upon this place will perhaps not condemne my * opinion of him delivered in former meditations. But my desire is rather to explicate his and other Interpreters meaning, whom he dislikes then contradict them; and to rectifie the parallels intended by them betweene Types or Figures of the Old Testament and their accomplishment in the New.

* Nunquam
ineptè sapiam
acutè variam
exquisitè.

5 The principall difficulties in our Saviour's parallel are *first*, what manner of signe it was which the adulterous generation sought for. The *second* to what purpose he gave them such a signe as they did not seeke after. Our Saviour before, and his Disciples after this time had given the Iewes one and other many miraculous signes: How then doth hee say that no signe shall be given them besides the signe of the Prophet *Ionas*? Some are of opinion that these Scribes and Pharisees desired some such glorious signe from heaven as *Elias* and *Samuell* had shewed, & that our Saviour should put them off with such an answer as the Muscovite did a Neighbour Prince, who to pacifie his anger had sent him a curious celestiall globe; [*Tu mihi cælum mittis redde terras de quibus contendimus*] The Scribes and Pharisees as these Writers think, demand a signe from the heavens above, and our Saviour gave them one from the earth or waters below. But if they had demanded a signe to prove his divinity, as these Writers think: The signe of *Elia's* Ascension had been more illustrious and effectually to this purpose. *Maldonat's* resolution of this difficulty is, that our Saviour speakes not of a signe to perswade them as they sought, but of a signe to condemne them, and that our Saviour useth (as hee doth in many other places quoted by this Author) an elegant ambiguity. That the men of *Nineveh's* repentance at *Ionas* preaching, was an infallible argument of these Iews future condemnation, or a signe which left them altogether unexcusable for not repenting after our Saviour's Resurrection from the dead, no Christian

Vide Petrum
Ramus in
scholiis ma-
thematicis.
lib. 2.

can deny. But whether this signe was given them for their condemnation rather then for confirming their beliefe, or for provoking them to repentance, wee may well doubt; and *Maldonate* if he had been constant to his positions elsewhere, must acknowledge the later branch of this division to have been more probable. His answer (tho) to speak the truth, brings us out of a blind by path into a fairer way which leads us directly to a labyrinth of disputations, concerning the cause or manner of these jews rejection, into which at this time I will not enter.

6 The true meaning of our Saviour's words considered with references unto former passages I should conceive to be, as if he had said albeit I have done such workes as none but the Son of God
 " could have done amongst you, such as would
 " have cheered *Abraham's* heart to have seen, yet
 " this adulterous generation or degenerate kind of
 " men which boast themselves to be the seed of *A-*
 " *brahim*, demand a further signe; but though I
 " should give them all the signes possible in the hea-
 " vens above, or in the earth beneath, or in the wa-
 " ter under the earth, there could be no signe like to
 " the signe of the Prophet *Jonas*. Goe therefore and
 " see what that meanes, or expect the fulfilling of
 " it by the event; otherwise the men of *Nineveh* shall
 " condemne you, for they repented at *Jonah's* prea-
 " ching, yet was the signe which God had given
 " them by his deliverance from the Whale, no signe
 " in comparison of *that* which I give unto you: So
 that our Saviour's words doe not exclude all other
 signes either given by him, or by his Apostles, but
 only

only argues that no signe for their instruction or future safety could be given in comparison of this, so they would diligently enquire after the meaning of it. But seeing *they* did not whom the meaning of this ænigmaticall fore-warning did most, or in the first place (at least) concerne: Let *us* of this age, whom it much concernes to take instruction from their folly, as farre as we are able, redeeme their negligence in this particular enquiry.

7 When our Saviour saith, *as Ionas was three daies and three nights &c. so the Son of man.* This note of similitude *comp* according to the ordinary rate of speech implies, that the son of man should be fully as long in the belly of the earth, as *Ionas* had been in the belly of the Whale. Now the time of *Ionas* durance there is so punctually exprest *Ion. 1* [*Now the Lord had prepared a great fish to swallow up Ionah, and Ionah was in the belly of the fish three daies and three nights*] that any ordinary Reader will conceive it should containe three naturall daies, as from fry-day in the morning untill the sunne-rising or dawning on Munday, or from friday at night till Munday at night, that is, the whole course of three naturall daies. But thus long it is evident our Saviour did not remaine in the Grave: For he was interred on the sixth day towards the sun-setting, and rose againe the first day with the Sun or a litle before it; so that the longest time of his imprisonment in the Grave, was but so many houres as he had been weekes in the Wombe, 36. or thrice twelve in the one, and 36. or thrice twelve in the other. The difficulty proposed then whether as it concernes the

time of *Ionas* his abode in the belly of the Whale, or of our Saviour's in the Wombe of the earth, cannot be cleerly resolved by that construction which Lawyers sometime make *in favorabilibus*, that is, for the greater part of three daies; nor by that Synecdoche which wee allow in ordinary cases, as if a man would prove that his friend had been in the City to attend the Court three daies together, it would not be expected that he should make *affidavit* to prove that he had been three whole daies from morning to evening: It would suffice that hee had been in the City some part of every one of the three daies, or that hee had attended the Court at competent houres in every one of the three dayes instanced in, as suppose Wednesday, Thursday, Friday. The true reason of all such legall allowances of Synecdoches, as Grammarians and Rhetoricians terme them, is grounded upon that unquestionable rule of reason or Logick'. *Ad veritatem indefinita propositionis adstruendam sufficit veritas unius vel alterius particularis*. He that saith the Athenians were learned men is not bound to prove this universall, that all the Athenians were learned; it were enough to give pertinent instance in some few; for he that covenanteth to pay his day-labourer as his neighbours doe, is not bound to pay them as much as any of all his neighbours doe, if he make as just payment as any one or two of his good neighbours doe to their hirelings, this in legall construction will acquite him from breach of Covenant: Now times and seasons, dayes, weekes, and houres have their universall or indefinite *extense* or limitations as well

as men, or oher things numerable or measurable. *That* may be truly said to be this daies worke which is done or wrought upon any part of this day current. And according to this Synecdoche or just allowance, our Saviour may in legall or logicall construction be truly said to be in the wombe of the earth three daies and three nights; that is, in some part of Friday, all Saturday, and in some part of Sunday. But this Synecdoche will not either by legall or logicall allowance reach unto three nights: That he was two entire nights in the Grave is *de fide* a point of faith, but no point of faith or probability that he should be in the Grave any least part of any third night.

8 May wee not then believe that hee was three daies and three nights in the belly of the earth? By all meanes we must. *Maldonat* acutely discovers the originall of others error; or rather of the difficulty which had perplext so many of the ancients (who made it greater then in his opinion it needed to have been) to be this, that they made their calculations according to the scale of other Nations or languages, not by the Hebrew computation which doth not oppose day unto night, but take day and night for one naturall day. His obleruation is true and helps in part to salve the truth of the literall sense, if hee had given the true reason of this their account: But yet under correction the instances which he brings from the Hebrew accompt of the fasting of *Moses* and *Elias* (both which are expessed to have fasted forty daies and forty nights) doe rather prejudice then cleare the true meaning of our Saviour's prediction

dition [*That he was to continue three daies and three nights in the belly of the earth.*] For certainly *Moses* and *Elias*, and so our Saviour in the wilderness did fast as well forty nights as forty daies, or forty naturall daies compleat without any Synecdochicall abatement either of one day or night; whereas from the three daies and three nights wherein our Saviour fore-told he was to continue in the wombe of the earth, we must abate the one halfe of a naturall day besides the space of one houre, or one houre and an halfe at the most. This abatement being fully made hee did continue in propriety of sacred dialect in the Grave three daies and three nights, if we would measure his divine prediction by the most ancient and originall scale of the Hebrew account which *Moses* used throughout the history of the Creation.

9 Briefly, the three daies and three nights, in the 12 of *Mathew* are equivalent to three of those evenings and mornings which made up halfe of the six naturall daies wherein the World was created. The evening we know was in order of time before the morning, whence it is that the Hebrewes begun their naturall day from the vespers or twilight; that which we call Saturday night was to them the beginning of the first day of the weeke; our Sunday at night the beginning of their second; Munday at night of their third; Tuesday night of their fourth; Wednesday night of their fifth; Thursday night of their sixth; Friday night of their seventh day or Sabbath. *Moses* in his description of the six daies of the World's Creation, gives the true hint for interpreting

ting our Saviour's words as we have done, when he said, *The evening and the morning were the first, second, and the third day &c.* For this is all one as if he had said the heaven and the earth were created in six daies and six nights, and albeit he made no mention of any evening or morning of the seventh day wherein God did rest from his worke. Yet may we not think but *that* day consisted of the same parts whereof the other six daies did, only the vicissitude of the evening and morning is omitted in the description of that day, to represent the everlasting Sabbath whereof it was a Type wherein is no night, as the genealogie of *Melchisedech* in respect of Predecessors or Successors is not mentioned by the same *Moses*, because the Holy Ghost by whose direction he wrote would have him brought in without genealogie because hee might resemble the eternitie of our high Priest the Son of God. From these premises wee may safely conclude that when our Saviour fore-told he should be three daies and three nights in the belly of the earth, this is all one as if he had said hee should be three evenings and mornings in the wombe of the earth. The conclusion being granted, the former Synecdoche is in this case most allowable, for 'tis evident that our Saviour was interred in the sixth evening and morning, that is on Friday, which was the sixth day of the weeke according to the Hebrewes accompt, before the setting of the sun, or the evening following which was the beginning of the seventh naturall day or Sabbath, during all which as well the whole evening as morning hee rested in his Grave at least untill the

Sf

dawning

dawning of the first day, during whose evening or night preceding he likewise rested there. So that he was in the wombe of the earth in part of the sixth evening and morning, or sixth night and day, and all the Sabbath as it consists of night and day, and all the whole night succeeding the Sabbath, and part of the morning following, for he did not arise till after the break of day, or till the sun began to approach the Horizon.

This forme of accomping the weeke by day and night, or by evening and morning, doth more lively character the succession of times or vicissitude of seasons, than if we should measure the same space either by nights alone or by daies alone, as when our English describe the space of a compleat week by seven nights, or the space of halfe a month by a fortnight, or of a year by three hundred, three-score, odder daies & minutes. But this by the way, the Reader may find more for his satisfaction in good Commenters upon the second of *Daniel*. Chap. 8. ver. 26. *And the vision of the evening, and a morning, which was told, is true.*

But to returne unto my taske which is the unfolding of our Saviour's prediction in the 13. of *Matthew*. That as many other prophecies, altho this peculiar mysticall sense whose explication must be grounded upon the former literall sense, as it hath been now explained. For that he should be buried in the Grave in part of the sixth day, and there remaine in the residue of it, and all the Sabbath or Seventh day, and for a great part of the first day, or of the first evening and morning, wants not a pecu-

The Resurrection or Ascension of Christ.

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hath, yea a triple mystery. For the illustration whereof it will not be amiss to premise the sweet harmony between the six daies of the Worlds Creation, by the Consecration, Death, and Passion of Him by whom it was first made. As there was a weeke of Creation which could not be fore-shadowed by any time precedent. So there was a solemne weeke appointed for Redemption fore-shadowed partly by the weeke of Creation and Gods rest from his workes, partly by the weeke of ~~Aaron~~ Aarons Consecration and his accomplishment of it upon the eighth day. To parallel the acts or workes of every day whether of the weeke of the first Creation, or of the weeke of Aarons Consecration, with the like acts or workes of ~~the~~ *hebdomada sancta* or the weeke of mans Redemption by our Saviours Consecration, would be a worke more difficult to the undertaker whether by pen or preaching, then profitable to the Auditor or Reader. It shall suffice me to exhibit the Evangelicall Cycle from the first day of our Saviours Consecration, which was the first day of the week following, (taking the day as opposed to night or evening) or of the time interjacent betwixt the great Feast of the Passion, and the Pentecost following.

12 Vpon the first day of that weeke wherein our Redemption was wrought our Saviour came in triumphant manner into Ierusalem not only to fulfill the prophecy of *Zachary* before* expounded at large, (for that might have been fulfilled at any other time or day for its substance) but to testifie withall that hee was the true paschall Lambe ap-

* In the eighth
Book of these
Comments.
Chap. 18.

pointed for the sacrifice of that great Feast; that
 Lamb of God which came to take away the finnes
 of the world. For upon that very day of the month
Abib, were it the tenth or ninth in which our Savi-
 our came to Ierusalem saluted with *echoing* cries
 of *Hosanna the Son of David*, was the legall paschall
 Lamb according to first institution of the Paschever
 brought out of the fields unto the place appointed
 for the publique assembly; with greater pompe per-
 haps and solemnity prescribed by custome, than was
 expressly required in the Law. Upon the fifth day
 day of this sacred weeke, being (as I take it) the four-
 teenth of the month *Abib*; our Saviour being to be
 offered in sacrifice at the time wherein the paschall
 Lamb was eaten by severall families; did eate the
 Paschever with his Disciples and preoccupied the
 usuall day for eating the paschall Lamb; upon ne-
 cessity. In the night following which was the eve-
 ning of the sixth day, hee was apprehended and ar-
 raigned in the morning of the same day condemned
 by the Jews; and upon their solicitation adjudged
 by Pilate to be crucified; and executed by the Ro-
 man Souldiers. In the sixth day; or which is all one
 the sixth evening and morning of the first weeke of
 times succession, God is said to have finished the
 workes of Creation by making the first man. In the
 sixth day; or in the sixth evening and morning of
 the weeke of our Saviour's Consecration; Hee by
 whom the world was made; did solemnly declare
 the workes of our Redemption to be accomplished
 in respect of any labour, worke, or paines to be fur-
 ther undertaken by him. For so farre his solemn
 proclamation

In the eighth
 book of Iohn
 Chapter 18.

proclamation upon the Crosse extends *consummatus est*. And so he went into his rest upon the same day about the same houre wherein God was said to rest from all his workes of Creation; that is, in the close of that day a litle before the evening of the seventh day or Sabbath.

CHAP. 4^E.

A Parallel betweene the day wherein Adam is thought to have been cast out of Paradise, with the day wherein our Saviour was Crucified: And betweene the first day of the world's Creation and our Saviour's Resurrection.

Here is a tradition or rather a received opinion avouched by many good Authors in their severall writings, that *Adam* the first man should fall and forfeit his estate in Paradise upon the same day wherein he was created. The opinion it selfe we cannot disprove nor justly suspect to be a meere conjecture, because we know not what warrant the first or immediate Authors of this Doctrine had to commend it to posterity. But their language (I take it) is much mistaken by some later school-men; the first Authors meaning or expression of it must be limited or rather extended to the same sense or construction as hath been before* observed in the like words of *Daniel*. Chap. 7. That *Belsazer* was slaine in the same night wherein (after his carousing in the boules of the Sanctuary) the hand-writing was seen upon the wall, or

Sf 3

that

* In the sixth Book upon the Apostles Creed,

* Chap. 19. v.
35. And it
came to passe
that night,
that the An-
gell of the
Lord went
forth and
smote &c.

that other 2. of Kings. that *Senacherib's* mighty army was discomfited upon the night immediately following that day, wherein he sent that blasphemous message unto *Hezekiah*, or the day wherein *Isaiah*, returned his message to the good King. In both places the *same night* cannot be understood of the selfe same naturall day and night, but of the same night or day after the revolution of one yeare or more. In like manner the *first man*, according to the tenor of the former received opinion, did fall upon the same day wherein he was created, yet not upon the same day numerically, inditidually, or identically taken, but upon the same day after the revolution of a weeke at least or more, that is upon the sixth day, and thrust out of Paradise before the Sabbath ensuing, for his stealth or presumptuous use of the forbidden fruit. Vpon the same day after revolution of many yeares, the Son of God or second *Adam* now consecrated to be a quickning spirit, did restore the sons of the first *Adam* to their inheritance which their Father had lost, by giving a true naturall son of the first *Adam*, a thiefe by practise, *livere de sezin*, or actuall possession of the coelestiall Paradise. The bequest or legacy was punctuall and solemne, *Amen dico tibi hodie mecum eris in Paradiso*, Verily I say unto thee this day shalt thou be with me in Paradise. Vpon the sixth day of the first week or week of Creation or vicissitude of times, *Adam's* body was taken out of the substance of the earth. Vpon the same sixth day was the body of the second *Adam* the Son of God, shut up into the bowels of the earth after he had commended his spirit into his

his Father's hands which had given it him. That temporall curse denounced against the first Adam [*In the day wherein thou eatest thou shalt die the death*] was exactly now fulfilled in the second Adam. For in the sixth day of the weeke of his Consecration he died the death of the Crosse, and was delivered to the earth whence the first man was taken; only he was not to be resolved to dust, but rested there without corruption. For as God had rested the Seventh day from his works of Creation though not of Preservation; so the Son of God was to rest from all his labour or toile upon the seventh day of the week of his Consecration, not only to blesse and sanctify that day and make it his own; but withall to hallow the grave or the wombe of the earth (whence all flesh was taken and by the course of nature must returne) by his sweet rest and presence in it. So saith S. Iohn. *I heard a voice from heaven saying, Blessed are the dead which hereafter die in the Lord; even so saith the spirit, for they rest from their labours and their workes follow them.* Rev. 14-ver. 13. Their sleepe or quiet rest in the grave thus hollowed by our Saviour's Death and rest in it, becomes the evenings or vespers of their everlasting Sabbath.

2. The night immediately following the legall Sabbath wherein our Saviour did rest from all his Labours, was part of the first evening and morning or of the first naturall day of the weeke. His Resurrection upon that day, and at that time of the day, and at that season, implieth a two-fold mystery, or the accomplishment of two remarkable divine Oracles:

cles: First that of Gen. Chap. 1. ver. 1. 2. In the beginning God created the heaven and the earth, and the earth was without forme and void, and darknesse was upon the deepe. The darknesse made the evening, and the separation of the light from darknesse made the morning of the first natural day. God (saith Moses) divided the light from the darknesse and called the light day, and the darknesse he called night, and the evening and the morning were the first day. As was the condition of this visible world or formlesse earth before the Creation of light, or the division betwixt it and darknesse, such altogether was the condition or state of the intellectuall world before it was new made or redeemed by the Son of God. The corrupted masse of mankind was overspread with darknesse, and covered with the mantle of Death, but this long darknesse became more palpable then that of Egypt, during the time of the Son of God's surprizall, and his inclosure in the region of Death. These were the houres wherein it was permitted the powers of darknesse to domineere, but these powers were conquered and the darknesse dispelled by his Resurrection from Death, which was on the same day, and at the same houre, wherein God the Father by him did first divide darknesse from light. From this houre of his Resurrection the night is gone and the day is come, as many as believe in him raised from death, and adore the Son of righteousness, who as the Apostle saith having abolished death brought life and immortalitie to light, they are the Sons of God, Heires of Glory; but such as love darknesse more then the light of his gospel, they must remaine the sons of darknesse

2. Tim. 1. 10.

darknesse and of death. All this and more, is implied in the circumstance of the time and place which the day and houre of his Resurrection had in that holy weeke being the first houre of the first day. The other mystery is implied in the circumstance of the time and place which the day of his Resurrection held in that solemne feast of unleavened bread.

3 So it fell out by the sweet disposition of God's speciall providence that the day of our Saviour's Resurrection should for that yeare fall upon the second day of the Feast of unleavened bread, or the morrow after the Sabbath of that great solemnity. Now on that precise day the Israelites were peremptorily bound by a strict Law to offer up the first fruits, as eares and blades of corne unto the Lord, *Lev. 23. 10. 11. When yee become into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheafe of the first fruits of your harvest unto the Priest, and he shall wave the sheafe before the Lord to be accepted for you; on the morrow after the Sabbath the Priest shall wave it.* From this peculiar reference or parallel of the circumstance of time between the day of our Saviour's Resurrection, and the day appointed for this legall feast of offering the eares of corne, The analogy or parallel between the Type and the substance is thus: As the use of the corne was not allowable to the people untill some eares or blades of the same kind were offered up in sacrifice by the Priest unto the Lord: So neither could the seed of Adam or of Abraham, or of any man else (*seeing all had been sown in corruption*) be either holy or acceptable to the Lord, or

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partakers

partakers of his Table or presence, or put on incorruption, untill the high Priest of our soules the Son of God had offered a sacrifice of the same kind, to wit, a body subject to like mortality as ours are untill it was consecrated to glory and immortality by the sufferings of Death.

4 All were sanctified, all were reconciled to God by this one oblation of himselfe as the first fruits of them that sleepe. Yet even such as were upon the day of his Resurrection really sanctified and actually reconciled unto God, (the very Apostles themselves,) were not made up or wrought into one body, or loafe till fifty daies after, not untill that very day wherein the new reaped corne made into bread, was solemnly offered and presented to the Lord. *Lev. 23. 15. 16. 17. And yee shall count unto you from the morrow after the Sabbath, from the day that yee brought the sheafe of the wave offering, seven daies shall be compleat, even unto the morrow after the seventh Sabbath, shall yee number fifty daies, and yee shall offer a new meat offering unto the Lord, yee shall bring out of your habitations two wave-loaves of two tenth deales; they shall be of fine flowre, they shall be baken with leaven, they are the first fruits unto the Lord.* The one holy Catholique Church and Communion of Saints which we professe in our Creed did not begin to be *in esse* (as by God's helpe it shall appeare hereafter,) or heare true life, untill the effusion of the holy Ghost; which is the soule of the one holy Catholique Church; or of the mysticall Body of Christ: And that was upon the fiftieth day inclusively from the day whereon the eares of corne, or sheafe

sheafe of blades was offered unto the Lord. On that fiftieth day the holy Church received the first fruits of the spirit, it being likewise another solemne day appointed for the legall offering up of the first fruits.

4 Thus much of the accomplishment of the Type of *Jonas* his imprisonment in the belly of the Whale, and of the mysteries contained in those three speciall daies and nights, or evenings and mornings wherein our Saviour was in the wombe of the earth, and the time of his rising againe. But the two former queries. First, what our Saviour's abode forty daies on the earth from his Resurrection to his Ascension, or which is all one, what the signe of *Jonas* did portend to this evill and adulterous generation of the Iewes. Secondly, how the space of his forty daies abode upon the earth after his Resurrection was prefigured; are points worth the discussion, and for ought I know will make the fittest Period of this long work concerning the knowledge of Christ and him crucified.

CHAP. 43.

SB That the sentence proclaimed against Nineveh by the Prophet Ionas, was in a full measure executed upon the adulterous Generation of the Iewes; not believing or repenting at our Saviour's preaching.

That a state so strong and mighty as *Niniveh* was then, when *Jonas* was sent unto it, should upon the like briefe Summons of a forrainer [*Yet forty daies and Niniveh shall be destroyed*] be so deeply stricken on a suddaine with extreme feare of death and ruine: Or that a Court so dissolute, luxurious, and proud as that Court was, should so readily change their soft rayment into sackcloth, and laying aside their perfumes and sweet odours, as the Text saith the King himselfe did, may well seeme a greater wonder to a Reader *qui ad pauca respicit*, then God almost at any time had wrought in Israel: But the strangeness of the suddaine change perswades, or rather assures me, or any diligent Reader, that the constant fame of *Jonas* his miraculous deliverance or escape out of the Whales belly, had come before him into *Niniveh*, and made way for the efficacy of his preaching or due entertainment of his Embassage. And as *Naaman* the Syrian from the experiment of his strange recovery of his health, brake forth into that acknowledgment, *Now I know there is no God in all the world except in Israel*: So these *Ninivites*

Ninivites did collect that he who had delivered *Ionas* from the danger whereinto hee had cast him, was able to kill and to give life to whom he pleased. And as they dread his anger for transgressions past, so they conceive hope of mercy upon their true repentance and amendment: But however, it was not so strange that *Ninivie* upon *Ionas* summons should so quickly repent, as wondrous that the Iewish Nations should not repent after this signe of the Prophet *Ionas* was so peremptorily and punctually given them by him that was farre greater then *Ionas*, by a Prophet of their owne, according to their apprehension in their calmer thoughts, *mighty in word and in deed*. The speciall points wherein the *Ninivites* condemneth this present generation of Scribes and Pharisees are, first their unpartiall diligence in examining the truth of the miracle wrought on *Ionas*. Secondly their readinesse upon testification of it to believe God's Iudgments and his Mercies; of which the one did impell or drive, the other gently lead or draw them to repentance.

2. But that which the Apostle saith of the Iews in general was remarkably true of this evill and adulterous generation in this particular. They had most grievously displeased God by putting his only Son to most cruell Death, and after they had thus grievously displeased God they became contrary to all men, to the most grievous sinners of other nations, & in special to these *Ninivites* which must rise or stand up in Iudgment against them. The *Ninivites* upon *Ionas* his preaching or embassage being ushered or countenanced by the fame of his miraculous deliv-

rance, repented in sackcloth and ashes. To have repented in a more ample, more deepe, or better manner then the *Ninivites* did, this present generation of the Jewes had motives many, all in themselves, or absolutely more forcible then these heathens had. First to search more unpartially after the truth of that great miracle wrought by and upon our Saviour Christ, being fore-shadowed by the deliverance of the Prophet *Jonas*: He who was much greater and had been in greater danger then *Jonas* was, fore-told them almost in the beginning of his propheticall function, when he said unto them desiring of him a signe why he did those things, he gavethem this signe. *Ioh. 2. 19. Destroy this Temple and in three daies I will raise it up.* But this was a kind of riddle unto them, and so it was to his Disciples till after his Resurrection, for he meant it of the Temple of his body: But this riddle or ænigmaticall prediction he vouchsafed at this time to explicate or unfold, not to the vulgar or common sort of people but unto the Scribes and Pharisees who were the most curious Criticks or Cavalists of the Law and Prophets, and of the ceremonies, Types or Shadows contained in them, provoking or inviting them withall by this preamble [*There shall no signe be given to it but the signe of the Prophet Jonas*] diligently to observe the parallel between the Type or shadow exhibited in the Prophet *Jonas*, and the body or antype to be exactly accomplished in himselfe. Some at least of the Scribes, of the Pharisees and Elders, saw him die or lingering in the paines of Death upon the Crosse: All or most of them, and
of

of this adulterous generation had the manner of his Death both for circumstance and substance, testified unto them by authenticall witnesses. And to prevent all possible occasions of false rumors or impostures which might be procured or attempted by his followers, they provided a band of Souldiers to watch or guard his corps in the Sepulchre, during the time prefixed by him for his Resurrection. All this notwithstanding, he who commanded the Whale to restore the Prophet *Jonas* whom she had swallowed up in the sea, did now command the earth or hard rock wherein our Saviour's Sepulchre was made, to yeeld up this her prisoner. within three daies and three nights after his buriall; within the time limited and prefigured by *Jonas* his imprisonment in the fishes belly; and to yeeld him up not unto the earth or sea, but unto heaven whence he descended. The sea was his and he prepared the dry land, both sea and land, and all that are in them and upon them, were absolutely and equally at his command and disposal, and so was the heaven of heavens it selfe. *The earth now trembled at his rebuke*, and men of warre were affrighted at the sight or presence of his heavenly messengers: If these Roman Souldiers or all their legions had offered the least resistance to his person or to his Resurrection, these heavenly Souldiers would have fought for him and for his Kingdome, which now began to be propagated through the world, though it was told the Roman deputy it was not of this world.

3 All the circumstances which besides these mentioned might be alleaged, were they put together and

And for feare of him the Keepers did shake and became as dead men. *Mat. 28. 4.*

and pressed home, might well occasion an halfe Christian, or diligent Reader, or unpartiall observer of times and circumstances, rather to suspect the truth of the Evangelicall story, then fully perswade him that it were possible either for the Iewes to attempt the subornation of the Roman souldiers to testifie so grosse an untruth as they did, or for them to yeeld upon any termes to so foule a temptation. But whether we resolve this spirit of contradiction in these Iewes unto their own unrelenting spleen and malice, or unto divine infatuation, or respectively unto both; it would be a task more easy then safe to parallel their stupidity and subtile disposition with with the like or worse blindnesse in many, which verily believe the truth of our Saviour's Resurrection with the circumstances, and would be very ready to confirme their belife of it, and most particular points of faith with their blood. For the light and evidence of divine truth can hardly suffer a totall eclipse in any man professing Christianity, no not in men of spleen-bitten braines; yet many fearful partiall eclipses it suffers in these men, in respect of the particulars at which their spleen doth rise or interpose its dismall shade, whilst they are maintained or illustrated by others whose good parts they envy, or whose persons they hate; but of this argument much hath been spoken before in other meditations, and more if God permit may be added in a treatise promised as the Reader may observe in the Preface prefixed to the first two Books of these Commentaries.

4 But for the Iewes which upon the sight or

4 But

uncontroulable fame of our Saviou's miracle had traduced him for a conjurer or forcerer, it was no new wonder in them, either not themselves to believe, or to perswade the Roman Souldiers (being first halfe blinded with bribes) to believe or suspect that his Disciples might use some meanes more then commendable arts or naturall skill could afford them, either for astonishing or deluding their senses, or surprizing their wits. However this of the Prophet *Ionas* being the last signe or forewarning which this evill generation was to expect from our Saviour the consequence of their non-observance, or not repenting after the exhibition of it, was most contrary to this exemplary patterne of the *Ninivite's* observance of *Ionas* embassage by turning to the Lord in sackcloth and ashes. *Judah* was now become more contrary to our God then either her sister *Samaria* or then *Assiria* or *Niniveh* had been; and God's waies became more contrary unto her and to her children. The *Ninivites* repenting within the forty daies limited for this purpose, God repealed the sentence which he had pronounced against them, although *Ionas* who proclaimed it did murmur or grumble at it. For he expected that the Lord whose mouth and messenger he was, should at the forty daies end declare him to be a true Prophet by putting his sentence in execution: The Son of God expects as long for the repentance of these Jewes, which doubtlesse would have pleased him much better then their destruction: But seeing they would not repent within the forty daies between his Resurrection and Ascension, the sentence proclaimed

The judgments denounced against Nineveh

by *Jonas* against *Nineveh* proceeds in fullest measure against this wicked and adulterous generation or degenerate seed of *Abraham*.

5 But shall we be concluded from these premises to say that *Jerusalem* and *Judah* were destroyed immediately upon our Saviour's Ascension? No: but this we may safely say, that from the day of his Ascension which was the fortieth day after his Resurrection, both the City and Nation did *ipso facto & jure* incur the sentence of woe denounced against *Nineveh* by *Jonas*. And we may further adde that the destruction both of City and Temple, the desolation of *Judea* and miserable dispersion of the Jewes throughout the Nations, became more necessary and more inevitable then heretofore they had been; not for the indefinite substance only of the woe denounced, but the very measure of their misery did dayly by the like necessity increate both for intensive decrees and for extension, especially in respect of the number of persons which did incur the sentence or decree pronounced against them, and of the time or durance of the matter of woe denounced in it. Yet were none of these necessary but by their continuance in their fore-father's sins, and by not repenting of them, and by the dayly increase of their owne and their childrens finnes.

6 During the time of these forty yeares after our Saviour's Ascension the City and State had a possibility of being freed *à tanto* though not *à toto*; though not simply from destruction, yet from such fearfull desolation as afterwards befell them. But continuing as impenitent all these forty yeares as they

they had done for the forty daies before his Ascensio
the sentence within forty years after his Resurrection
began to be put in execution according to the strict
tenour of our Saviour's prediction. *Luk. 19. 41. 42.*
43. 44. During the time of these forty daies God's
Iudgments did lay seige against Ierusalem, but the
son of man Christ Iesus yet conversing as man here
upon earth did bear off the punishments due to their
iniquity, as *Ezechiel*, intituled and in Type the son of
man, had before prefigured. *Chap. 4. 6.* *Thou shalt*
beare the iniquitie of the house of Iudah forty daies, I
have appointed thee each day for a year. see v. 1. 2. And
thus at the end of forty yeares after our Saviour's
Resurrection, (allotting a yeare for every day of his
abode on earth) the City and Temple were destroi-
ed. This Calender of a day for a yeare, was no new
or uncouth account to this people either in the daies
of *Ezechiel*, or at the time of our Saviour's Ascen-
sion; it was a Calender of God's owne making as
we may read *Numb. 14. 33. 34.* *Your children shall*
wander in the wildernesse forty yeares and beare your
whoredomes untill your Carkeises be wasted in the
wildernesse after the number of the daies in which yee
searched the land, even forty daies (each day for a year)
shall yee beare your iniquities, even forty yeares, and
yee shall know my breach of promise. I the Lord have
said it, I will surely doe it unto all this evill Congrega-
tion that are gathered together against me in this wil-
dernesse, they shall be consumed and there they shall die.
The people were gathered against God when they
were gathered against *Ioshuah* and *Caleb*, and bad
stone them with stones *ver. 10.* And the Glory of

the Lord which then appeared in the Tabernacle of the Congregation before all the children of Israel, had now more personally and visibly appeared in the man Christ Iesus and yet how oft were they ready to stone him to death? The former people for their rebellion were to die in the wilderness without hope of seeing the promised land.

7 For the rebellion of this later generation (specially after the Glory of God was now revealed by his Resurrection) *Ierusalem* according to *Micah's* prophecy was to become an heape of stones, and *Sion* the beauty of the whole Nation was to be plowed like a field, and the mountaine of the house which was the glory of *Sion* was to become as the high places of the Forrest, a more gastly wilderness then that wherein their Fathers wandred. The cause of God's plague denounced *Numb. 14.* was that generations credulity to believe the report of the other spies concerning the land of Canaan, contrary to the good report which *Caleb* and *Ioshuah* had made of it. And the cause why this generation were to die of a more fearfull plague in *Ierusalem*, and why *Ierusalem* was to become an heape, was their distrust unto the promise concerning the Kingdome of heaven, (whereof the land of Canaan in her highest prosperity was but the mappe) avouched by *Iohn Baptist* the Preacher of Repentance, and by *Iesus* the Son of *David*, which had viewed it and presented the fruits of it unto them. And for this their distrust, as their Fathers had wandred forty yeares in the wilderness and never admitted to the land of Canaan, so this rebellious generation had forty yeares time before they

they were cast out of the earthly Ierusalem never to be admitted into new Ierusalem which came down from heaven.

CHAP. 43.

That place of Zachary Chap. 14. v. 3. expounded shewing that God did fight with the Gentiles against the Jews as formerly he had done with the Jewes against the Gentiles. How the forty daies of Christ's abode upon earth after his Resurrection was fore-told.

His wath of God against Ierusalem was fore-told by the Prophet Zachary. Chap. 14. ver. 1. 2. 4. *Behold the day of the Lord commeth (saith the Prophet) and the spoile shall be divided in the mid^d of thee, that is, her enemies should not come against her as rieurs or boot-balers, which dare not stay to divide the spoile where they catch it, but as full Conquerors, as it followeth ver. 2. For I will gather all Nations against Ierusalem to battaile, and the City shall be taken, and the house rifled, and the women ravished &c.* The contexture of this Chapter (as the most learned Commentators upon it doe confesse) is very perplext, and yet in my opinion made so, partly by the somnolency of translators, and incogitancy of Interpreters, or paraphrasticall Expositors of it. Leaving the discussion of most particulars in it unto the learned Criticks or sacred Philologers, I shall endeavour to unfold one perplexity, or knot which hath been rather drawne closer, or cast harder by most moderne Interpreters.

then *Ensebius*, or the ancient Greek Writers did leave it. The knot or rub is in v. 3. [Then shall the Lord goe forth and fight *בְּיָרִיב* amongst or in the mid'st of the Nations] & ariseth from the ambiguous or various importance of the Hebrew particle or preposition *beth* which in composition admits as great a multiplicity of opposite or contrary senses, as the Latine preposition *in*, or the Greek particle *alpha* doth, both which are sometimes *privative* or purely negative, sometimes vehemently *affirmative*: as in that or other like speech, *quod dixi indictum volo*, the word *indictum* is a meere negative and equivalent to *non dictum*, and implies a revoking or repealing of what was said; otherwhiles the same *indictum* implies a peremptory declaration or denunciation, be it of warre or controversie &c. The Greek *alpha* admits more variety, sometimes it is *signum* a *privative* or pure negative as *μηδὲ χάρις ἀδωκεν δώρον* gifts no gifts, sometime *in* *augmentative*, as *ἀξυλὸς ὕλη* a very thick wood, or a wood full of trees, sometimes againe more then so, an *augmentative* or *intensive implication* of the contrary or that which it seemes to deny as *ἄνομος* is not only a Lawlesse man, or one that knowes not the Law, but one extremely opposite to all good Lawes, the epitheton or synonymum to *ἄντικρυς* the greatest enemy of Christ or of his Lawes. The Hebrew particle or preposition *ב* is sometimes equivalent to *by* contrary or against, sometimes no more then *cum*, *in*, *intra*, or *infra*, with in, or amongst, as in that speech of Balaam Numb. 23. v. 23. *There is no enchantment [bejacob] most now render it against Israel*, though some heretofore have

have rendred it *There is no enchantment to be found in Israel.* The sense in the vulgar Latine is ambiguous because it is uncertaine whether *Israel* be the accusative or ablative case, if the accusative as some expresse it *in Israelem* it may be as much according to the Author of the vulgar Latines meaning as *adversus Israelem* against Israel, which is the most probable sense of that place. However the most usuall signification of the same particle is no more then the Latine *in*, or *intra*, or other variations of it according to the nature of the subject wherein it is used: The like variation of the Hebrew *beth* especially when it is prefixed to the infinitive mood ariseth from the different parts of time unto which it referres, as in the title of the third Psalm. intituled unto David *כְּבֹרַח מִפְּנֵי אֲבִשָׁלִים* --- that is, *verbatim in ipso fugere, vel fugiendo, or dum fugeret*, in his flying or in his flight, or, as our English renders it, when he fled from his son *Absolon*. But in that petition of *Naaman* the Syrian for absolution from the Lord (unto whose service he tyed himselfe by vow by the mouth of his Prophet) the same particle though a prefixe to the infinitive mood, hath another aspect, neither to the time present or future, but to the time past, *In this thing the Lord pardon thy servant beboā Adoni*, not when my Master goeth, but in that when my Master hath gone into the house of Rimmon, he hath leaned on my hand and I have bowed my selfe in the house of Rimmon, that is, I worshipped in the house of Rimmon, the Lord pardon thy servant in this thing. That this was a supplication for sinnes past, not a dispensation for doing the like

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is apparent from the Prophets answer unto it, *goe in peace*, which was the solemne forme of absolution used by the Ancient Hebrewes, and by our Saviour himselte. When the same particle *beth* denotes a place or person, it is equivalent to the Latine Adverbe *intus*, or *in*, as *bemidber* is no more then *in*, or *within* the wildernesse: And so to trust *baihorah* or *Laiborah*, is no more nor lesse then to trust in the Lord. The same particle *beth* in many other places is equivalent to the the particle *le*, and in this sense it must, both from the necessity of the matter, & from circumstances precedent and consequent be taken in this 3.v. I will fight *in*, or *amongst*, not *against* these Nations.

2 As in the place of the Psalmist, *Psal. 74. v. 14. Thou hast broken the head of Leviathan in pieces, and gavest him to be meat to the people* מַצִּירִים *in the wildernesse*. The same particle *le* is as much as *in* or *within*, for by the people in the wildernesse the Psalmist meanes such ravenous land-creatures as wolves, foxes and the like, or amphibious, as use to prey upon the carkeises, or bodies forsaken by the sea wherein they were drowned, or cast upon the shoare as *Pharaoh* and his mighty host were, whose death besides the strangeness or suddennesse of it was disgracefull and terrible to all spectators. For מַצִּירִים is equipollent to *bemidber* in its formall signification, only the word denotes a more solitary and dry place then the wildernesse doth, which perhaps was the reason why the septuagint translate this place *in the desert* to the *Aethiopian* people; whether by that they understood men or crocodiles or other

ther like monsters of *Aethiop* or *Africk* is uncertain. *Arias Montanus* renders it *populis solitudinicolis* which for ought I know may signifie men somewhat more monstrous then the Cannibals, which fed upon mens flesh, but whether on men cast upon the shore or no I cannot tell. To omit other importances or significations of this Hebrew particle *beth*, it must be taken in a sense equivalent to the particle *le*, or to the Latine *cum*, *in*, or *pro*, in this place of *Zachary. Chap. 14. v. 3.*

3 And I cannot but wonder at the incogitancy or oversight of that most learned and ingenious Writer *Ribera*, who having so faire hints and good directions as *Eusebius* and other Ancients alleaged by him for leavelling this passage made rugged by Latine Interpreters or Translators, forsakes the dexter sense which the Greeks had given, and embraceth the sinister sense of the Latines: The seventy Interpreters had rendred the originall *καὶ ἐξελεύσεται κύριος, καὶ κατατάξει ἐν ταῖς ἐδραιαῖς ἐκείναις, καθὼς ἡμεῖς κατατάξωμεν αὐτὴν ἐν ἡμεῖς πόλεμος* *Hee to wit, the Lord will command in chiefe and order the battaile of the Nations which he had gathered against Ierusalem:* For questionlesse he did not call or gather them against Ierusalem to fight for it against them, but for them against it. *This version* of the originall is most consonant to that prediction of the Prophet *Isaiah, 63. 10. Hee became their enemy, and* *וַיִּלָּחֶם בָּם* *fought against them.* The full and just Paraphrase of the whole verse is in plain English thus, The Lord will as remarkably shew himself to be the Lord of hosts, or the Lord mighty in battaile by

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fighting for the Nations against Ierusalem, as he formerly had done by fighting for Israel against *Pharaoh* and his hosts, or for *Gideon* against the *Madionites*; for *Barak* and *Deborah* against *Iabin* and *Sisera*, or in other like famous victories which he procured for his people; unto some one or other of which, most Interpreters referre these words, *as in the day of battaile, Zachary 14.3.* But the adequate or compleat object of the literall sense is not one or two, but all the famous victories which the Lord of hosts had bestowed upon his people. And hee that will diligently peruse *Iosephus* History of the Iewish warres, especially the sixth Book, may find as many pregnant documents of, God's displeasure and powerful hand against the Iewes, and of his peculiar temporall favour towards the Nations under the conduct of *Titus*, as had been shewed in any one age against the Nations on the behalfe of Israel or the Iewes.

3 It hath been observed before that the best Commentators upon most propheties in the Old or New Testament, are such historians as did least remember or understand them, or had no other aime or intention save only to relate matters of fact unpartially. The best Commentary that the ordinary Reader shall easily find upon this fourteenth Chapter of *Zach.* is the fore-mentioned history of *Iosephus* (*lib. 6.*) and the best *Mercury* or director that I can commend unto him for finding out the accomplishment of this prophesie according to the *literall sense* by the events or occurrences recorded in that history, is *Dunneus*, who besides the literall explication,

explication, is in this particular most orthodoxall for the *morall sense* of the Prophet, concerning Gods gracious goodnesse unto these Iewes in fore-telling so long before, from what place the City should be assaulted, and by whom, and in what manner taken. The place from which the City was first assaulted and the defendants most prejudiced, was clearly fore-told by this Prophet. *ver. 4. And his feet shall stand in that day upon the Mount of Olives, which is before (or over against) Jerusalem on the East and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West. &c.* This part of the prophesie concerning *the feet of God* which were to stand upon the Mount of Olives was never before so literally verified as in the day of our Saviour's Ascension. Many strange miraculous reports are extant, concerning the print of our Saviour's feet, which continued more then foure hundred years after his Ascension, (if we may believe traditions anciently recorded) and poore travellers are made to believe that the Print continues the same unto this day. But to let these traditions passe *tanquam via navis in mari*, certaine it is, that whilst our Saviour's feet did, as upon the day of his Ascension, stand upon the Mount of Olives, the feet of that God of whom the Prophet there speaks, did stand upon it. Now the time allotted for the Iewes repentance being expired and peace not made with him before his Ascension, the very dust of his feet, much more the print of his feet did remaine as a witnesse against them. At the same time was that other passage of the Prophet. *ver. 3. Then shall the Lord goe forth, to wit,*

our of Ierusalem, literally fulfilled. If his feet had not stood upon the Mount of Olives as a witness against them, the Roman army had never stood there to execute his wrath upon them. For to omit allegories or forced interpretations concerning the cleaving of the Mount of Olives mentioned by the Prophet, *their* conjecture is more then probable, who thinke the prophesie was literally verified when the Romans besieged the City and cast their trenches upon the Mount of Olives. The time was now come that the Nations were to tread Ierusalem under their feet, and the Iewes which were Christ's enemies were to become his footstool. These be the issues of his setting his feet upon the Mount of Olives as it concernes Ierusalem and the Iewes. Vnlesse the Lord of hosts had set his feet upon Mount Olivet to fight for the Nations against Ierusalem, it had never come into *Titus* his head to give command or directions, nor into his souldiers hearts to put his directions conceived by himselfe (contrary to the several advisements of his counsell of warre) in execution, by raising that mighty wall mentioned by *Iosephus* (1. 6. cap. 13.) in the space of three daies. His relation concerning the raising of that wall would have been to me incredible or a *lying wonder*, unlesse the Prophet Zachary had fore-told it. ver. 4. *And the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley, and halfe of the mountaine shall remove toward the North, and halfe of it toward the South.* The wall without question was not of stone, for to have attempted

attempted that had been a madnesse, but at the most *de cespite vivo*, of earth and turfe. Now the digging up of so much earth as would suffice to make a wall of that height, and so many furlongs in length as *Iosephus* describes, would necessarily cause or occasion such a valley as the Prophet decyphers.

4 It is well observed by *Daneus*, and so I presume by many others, that Ierusalem should be distressed and expoed to ruine from that place wherein her rulers had apprehended her native King and supreme Lord as a malefactor with swords and staves; and that her Lord and God should make her a more miserable prey to the Roman Souldiers, then they had made his son and his followers to the Roman Deputy, or such as were under his command. But to parallel the miseries which befell Ierusalem and her children by the rules of divine retaliation, according to all that shee had done unto her Lord and King, or to set the exact proportion between *Ionas* his fore-warning to *Nineveh* [*Yet forty daies and Nineveh shall be destroyed*] and our Saviour's fore-warning unto Ierusalem [*as Ionas was three daies and three nights &c.*] and the issues or executions of both fore-warnings; the one upon Ierusalem for her perpetuall non-repentance; the other upon *Nineveh* for returning to her vomit about forty yeares after her repentance within the forty daies prefixt by *Ionas*, would require a large volume. Thus much for the present must suffice for answer unto the former of the two queries last propos'd, to wit, what our Saviour's abode forty daies here on earth after his Resurrection did portend.

out of Ierusalem, literally fulfilled. If his feet had not stood upon the Mount of Olives as a witnesse against them, the Roman army had never stood there to execute his wrath upon them. For to omit allegories or forced interpretations concerning the cleaving of the Mount of Olives mentioned by the Prophet, *their* conjecture is more then probable, who thinke the prophesie was literally verified when the Romans besieged the City and cast their trenches upon the Mount of Olives. The time was now come that the Nations were to tread Ierusalem under their feet, and the Iewes which were Christ's enemies were to become his footstooles. These be the issues of his setting his feet upon the Mount of Olives as it concernes Ierusalem and the Iewes. Vnlesse the Lord of hosts had set his feet upon Mount Olivet to fight for the Nations against Ierusalem, it had never come into Titus his heird to give command or directions, nor into his souldiers hearts to put his directions conceived by himselve (contrary to the several advisements of his counsell of warre) in execution, by raising that mighty wall mentioned by Iosephus (l. 6. cap. 13.) in the space of three daies. His relation concerning the raising of that wall would have been to me incredible or a *lying wonder*, unlesse the Prophet Zachary had fore-told it. ver. 4. *And the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley, and halfe of the mountaine shall remove toward the North, and halfe of it toward the South.* The wall without question was not of stone, for to have attempted

attempted that had been a madnesse, but at the most *de cespite vivo*, of earth and turfe. Now the digging up of so much earth as would suffice to make a wall of that height, and so many furlongs in length as *Iosephus* describes, would necessarily cause or occasion such a valley as the Prophet decyphers.

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5 The second was how these forty daies of his abode here on earth after his Resurrection, were fore-pictured or fore-told.

6 This second querie is in part already answered in the explication of the signe of *Ionas*, for as he expected forty daies what should become of *Nineveh*, so our Saviour did respice the solemne declaration of Ierusalem's doome as many daies. Nor can I mislike their opinion who think that the forty daies intervenient betwixt the houre of his Resurrection and Ascension were prefigured by his forty daies fasting in the wilderness after his Baptisme, as *that* questionlesse was by *Moses* fasting forty daies and forty nights in the Mount. *Moses* did then beare as himselfe doth witnesse the iniquities of the people, to wit, as in the Type; but our Saviour as well in that long fast after his Baptisme as in the forty daies after his Resurrection did beare their and our sinnes really and according to the mysticall and compleat meaning of *Moses* words.

7 But if wee should descend unto more exact search of the particular cricumstances of time as it includes the day of his Resurrection and Ascension with the other thirty eight daies intervenient; these were most punctually and admirably fore-shadowed and represented by the day of his first birth from the wombe, and by the day of his blessed Mothers Purification and his Presentation in the Temple in Ierusalem.

8 Inasmuch as all the first-borne are called holy unto the Lord, and God requires them expressly of his people. *Exod. 22. 29. The first-born of thy sons shalt*

shalt thou give unto me. This did imply that there should be some one first-borne amongst them that were borne of women, in whom the light and life of holinessse, that holinessse it selfe of which all the legall titles of holinessse were but shadowes or glimmerings, should reside or be incorporated as light in the body of the sun. Now that Iesus the Son of Mary was this first-borne in whom the true and compleat holinessse did thus reside, the holy Ghost did declare or proclaime by the mouth of *Simeon*, at that very time wherein our Saviour according to the Law of the first-borne was to be presented unto the Lord in his Temple, to wit, the time of his Mothers Purification. *Simeon* (saith *S. Luke*) came by the spirit into the Temple, and when the Parents brought in the child Iesus, to doe for him after the custome of the Law, then tooke he him up in his armes and blessed God and said: Lord now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles and to be the glory of thy people Israel. And Ioseph and his Mother marvelled at those things which were spoken of him: And *Simeon* blessed them and said unto Mary his Mother: Behold this child is set for the fall and rising againe of many in Israel, and for a signe which shall be spoken against.

9 They good soules came not to the Temple with any such intent or expectation, but to observe the Law of the first-borne male, as *S. Luke* tels us. Chap. 2. 22. 23. 24. And when the daies of her Purification were accomplished according to the Law of Moses

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 ses they brought him to Ierusalem to present him to the Lord (as it is written in the Law of the Lord, every male that openeth the wombe shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the Law of the Lord, a paire of turtle doves, or two young pigeons. The ordinary offering which the Law in like case did require was a Lambe, as you may read *Levit. 12. 6.* yet with this expresse dispensation that if the party were not able to offer a Lambe, two turtle doves, or two young pigeons should suffice. The Blessed Virgin whether by reason of her husband's poverty, or (as I rather think) by reason shee was delivered of her Son in a strange place, without the Country or Province wherein she dwelt, was content to use the benefit of this dispensation,

10 But though our Saviour had this peculiar prerogative of the first-borne, that he was most holy unto the Lord, and although, as he said at his baptism, it became him to fulfill all legall righteousness, yet it is questionable whether hee were redeemed as other first-borne were. The sacrifice mentioned by *S. Luke* was ordinary at every womans Purification, whether the child brought forth were male or female. As for our Saviour of all first borne, he only needed no legal Redemption because he was destinated from his birth not to be redeemed, but to be offered up in sacrifice for the Redemption of others. And in this he did fulfill that legall rite or shadow of redeeming those usefull creatures which were by the Law uncleane, by the sacrifice of such as by the Law were accounted cleane

Exod. 13. 12.
12.

11 But

11 But was he exempted by any more peculiar right from the Law of Redemption then the blessed Virgin his Mother was from the Law of Purification? To this demand it might be answered that the blessed Virgin was not free from all taint of originall sinne as he was. But this reply or answer being admitted, it would be a foule heresie or worse then so, to say that she was either legally or naturally uncleane during all or any part of the time of her separation from the sanctuary or holy assembly, for she was free from any actuall sinne in the time or manner of her conception, and from all legall uncleanness either in her travaile, or for forty daies after it. Otherwise that holy one which was borne of her might have been conceived, or brought forth or nourished by her milk in her uncleanness, which to avouch or conceive were foule blasphemy. Was her observation then of the Law concerning Purification either a will-worship, or affected worke of supererogation? Rather an excellent patterne or exemplary rule of obedience unto all the sons and daughters of *Adam* that desire or intend to be the sons and daughters of *Abraham*. The rule is that even such of either sexe as know themselves not to be conscious of the occasions nor much lyable to the temptations which publique Lawes or sacred Canons seek to prevent or restraine from bursting out into matter of fact, shall doe both wisely and religiously if they submit themselves to the observance of such decrees or injunctions as are usefull or needfull for most other men to observe. For it well becomes and behoves the most strong and sound

Y y members

The forty daies of our Saviour's abode on earth.

members of any body naturall, or civill, of Christ's myſtical body eſpecially, to ſympathize, *thus farre* at leaſt, with unſound or decaying parts of the ſame body; as to reſtrainethemſelves from uſing that liberty which they for their owne parts might ſafely enjoy, were the object or matter prohibited void of danger unto other members of the ſame ſociety, which have more forcible temptations to the contrary, or want ſkill or knowledge how to uſe their generall liberty.

12 But to conclude the point laſt propoſed and with it this preſent Treatiſe. When the Evangelist ſaith that the *blessed Virgin* with conſent of her betrothed husband *brought her ſon into the Temple according to the Law of Moſes*; It is cleare that ſhe did not come to preſent her ſelfe, or him in the Temple before the fortieth day from his birth. For ſo the tenor of the Law concerning the firſt-borne males is, that his Mother ſhould be ſeven daies uncleane, to wit, unto the day of her ſons circumciſion and thirty three daies after it, accounting the day of his Circumciſion for one of theſe daies.

13 The parallel before propoſ'd lies directly between theſe foure points or termes of proportion: The firſt, the day of our Saviour's birth from his Mothers wombe. The ſecond, the day of the bleſſed Virgins Purification, or the ſolemnity of his Preſentation in the Temple. The third, the day of his birth from the Grave, or of becomming the firſt fruits of the that ſleep. The fourth, the day of his Preſentation to his Father in the heavenly ſanctuary, or of his enthronization both as King and Prieſt. Vpon the for-

Simeon and Hannah's Prophecy accomplished.

tieth day after his birth from the wombe of the blessed Virgin *Simeon* blessed Mary and Ioseph; and *Hanna* the daughter of *Phanuel* a *Prophete* comming at that instant into the Temple gave thanks likewise unto the Lord and spake of him to all them that looked for redemption. *Luk. 2. 34. 38.* upon the fortieth day after his birth from his maiden-grave the prophecy of *Symeon* & *Hanna* and their thanksgiving to the Lord were more exquisitely accomplished then can by any mortall voice or pen be exprest. As the legal Sabbath was to the Lord's day, so was the fourth day of the first weeke, on which the sun, moon, and starres were created; but the vespers unto the new creation, wherein the Lord of Glory and Son of righteoufnesse was placed in his supercelestiall sphere. On the first day of that week in which he ascended, that joy of the fourth day of the first Creation decyphered by **Iob*, the morning stars did sing together and all the Sons of God, (the holy Angels, and Archangels. Cherubims & Seraphims, Principalities, & Powers,) did shout for joy, was accomplished. The ditty or manner of their song or joyfull shout is unexpressible, uninvestigable. God grant we may in this mortall pilgrimage so demean our selves as that we may be able to stand before the son of man at his second comming unto judgment, & be capable and docile to learn our parts in that heavenly ditty or song wherewith the Church triumphant did entertaine him at his Ascension.

FINIS.